

Volume VIII.]

[Number 1.

MANUAL

OF THE

METHODIST EPISCOPAL CHURCH:

A QUARTERLY MAGAZINE

OF

Information Concerning the Benevolent and Publishing Interests
of the Church, namely:

THE MISSIONARY SOCIETY; THE SUNDAY-SCHOOL UNION; THE TRACT
SOCIETY; THE BOARD OF CHURCH EXTENSION; THE
FREEDMEN'S AID SOCIETY; THE BOARD
OF EDUCATION; AND THE
BOOK CONCERN.

PUBLISHED BY ORDER OF THE GENERAL CONFERENCE.

SUBSCRIPTION PRICE, - - - - - 50 CENTS PER ANNUM.

JANUARY, 188



NEW YORK:
PHILLIPS & HUNT.
CINCINNATI:
CRANSTON & STOWE.

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MANUAL

OF THE
METHODIST EPISCOPAL CHURCH.

JANUARY, 1888.

EDITORIAL.

“HAPPY NEW YEAR.”—How many millions have given and received this cheerful salutation! To how many has the new year been *really* happy? How many will thoughtfully, wisely seek to make the year—the full round year, with all of its three hundred and sixty-five days—a happy year? How can it be done? Did you do it last year? Yes? Then you know how. Do it again. No? Then try some other way. What made last year unhappy to you? Avoid that. Whence came the light and joy of its best days? Search diligently for similar fountains this year.

All this assumes that the springs of real happiness are within ourselves. So they are—“In him a well of water springing up into everlasting life.” He who draws this “living water” from the infinite depths and gives it to us knows well all the secret springs of all the streams which make glad the City of God. Go backward on the track of time the 1888 years which date your calendar, and be thrilled with the joy which broke in angel song upon the ears of the shepherds and realize that it was the overflowing joy of heaven—because “God so loved the world that he *gave* his only begotten Son.” “He *gave himself* for us.” “For the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God.” What was that joy? Search out the answer, ye who would make happy the Christian New Year. Was it not the

joy of saving, and of sharing the joy of the saved? This is a joy that will last, and increase "while the years of eternity roll."

A SELFISH CHRISTIAN.—Where? In our town? Who? A member of our Church? Sure? How do you know? "By their fruits?" Yes, that's a good rule. But there is a *mistake somewhere*. A selfish Christian! Impossible. It is a contradiction. "The disciples were called Christians first in Antioch," and ever since and every-where, because followers of Christ. Was Christ selfish? The very question chills your soul like the breath of blasphemy. A selfish Christian is a Christless Chistian, and a Christless Christian is no Christian at all. The spirit of Christ and the spirit of selfishness have nothing in common. "If any man be in Christ he is a new creature." There may have been a conflict with self, but "They that are Christ's have crucified the flesh with the affections and lusts." Self is dethroned; Christ is enthroned. "If any man have not the Spirit of Christ he is none of his."

"HELP A LITTLE."—How many give nothing to benevolence because they do not feel able to give much. The call comes for each cause but once a year in each congregation, and then not more than one in four, on the average—and in many congregations not half that proportion—give any thing at all. If *all* would "help a little" the sum would be large. If but one tenth of those who do give were to drop out, and that tenth were our largest givers, our benevolences would be bankrupted. Our superintendence, and preaching, and exhortation, and constant effort should be to induce all our people in all our congregations to "*help a little*."

"WHAT CAN I DO?"—During a voyage to India, says a traveler, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked

my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, “It's all right, he's safe,” upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life ; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond, or think there is nothing for you to do even in dark and weary days. “Looking unto Jesus,” lift up your light ; let it “so shine” “that men may see,” and in the bright resurrection morning what joy to hear the “Well done!” and to know that you have unawares “saved some soul from death!”—*Baptist Journal*.

EUROPE OR THE WORLD?—The year 1887 has been a most remarkable one as regards the number of Americans who have crossed the water to England, largely on account of the queen's jubilee. A calculation has been made at the American exchange in London that 90,000 Americans have crossed the water to Europe, bringing with them \$1,000 each, so that no less than \$90,000,000 of United States money has been spent, chiefly in London and England, with a portion on the Continent.

Ninety millions in one summer for pleasure-seeking abroad ! How much for carrying the Gospel into all the world ?

A COLD WAVE chills the spirit of benevolence in the churches which have the misfortune to be served by half-hearted, self-seeking ministers. The mercury in the thermometer does not more certainly run down under the blast of the north wind than do the benevolent collections under such ministers. The lines of depression can easily be followed along the lists of appointments and the statistical tables of our General and Conference Minutes. If it were not for the faithful devotion of others who come after, with a zeal for God and the Church, warmed by the Sun of righteousness, our benevolences would soon be frozen out. Let the books be opened and the judge proceed while there is time for repentance.

A SUGGESTIVE VIEW OF OUR CHURCH BENEVOLENCES.

BY REV. F. H. SHEETS, *Dixon, Ill.*

[This article was not prepared for the MANUAL, but for use in Rock River Conference, and especially for Dixon District of that Conference, which was in 1885, according to Dr. Young's tables published in the MANUAL for April, 1886, the banner district of the entire Church, and stands third in the list of the following year. The article contains so much valuable and suggestive information, and is such a trumpet-call to nobler things for the whole Church, that we transfer it entire to our pages for the benefit of all readers of the MANUAL.—Editor.]

STATISTICS have the reputation of being very dry. They have earned the reputation. And yet, dry as they are, they may reveal facts of great interest and profit. Below I give some statistics of the benevolences of Dixon District, comparing them with the benevolences of Rock River Conference and the Methodist Episcopal Church.

The figures that will reveal the state of the District and Church are not the aggregate amounts contributed, but the *amounts per member*.

SUCCESS.

Is the Church becoming more benevolent by increasing its contributions not only in proportion to the increase in members, but also by an added increase in the amount given per member? I shall first compare Rock River Conference and Dixon District in their contributions to Missions, Church Extension and Freedmen's Aid. It will hardly be fair to compare two years ten or twelve years apart, as one of the years may have been a year of special financial embarrassment or prosperity. I shall therefore compare the average contributions for 1871, 1872, 1873 and 1874, with the average for 1883, 1884, 1885 and 1886.

ROCK RIVER CONFERENCE.

Benevolence.	Average per yr. for '71, '72, '73 and '74.	Average per yr. for '83, '84, '85 and '86.	Average per Member for 1st Period.	Average per Member for 2d Period.	Increase per Member.
Missions.....	\$11,667 00	\$22,451 00	48 cts.	78 cts.	30 cts.
Church Ext..	2,566 00	4,719 00	10 $\frac{3}{4}$ "	17 "	6 $\frac{1}{4}$ "
Freed. Aid..	813 00	4,534 00	3 $\frac{1}{2}$ "	13 $\frac{1}{4}$ "	9 $\frac{3}{4}$ "
Total...	\$15,046 00	\$31,704 00	62 $\frac{1}{4}$ cts.	\$1 08 $\frac{1}{4}$	46 cts.

DIXON DISTRICT.

Benevolence.	Average per yr. for '71, '72, '73 and '74.	Average per yr. for '83, '84, '85 and '86.	Average per Member for 1st Period.	Average per Member for 2d Period.	Increase per Member.
Missions.....	\$1,589 00	\$3,308 00	39½ cts.	83 cts.	43½ cts.
Church Ext..	280 00	504 00	7 "	12½ "	5½ "
Freed. Aid..	85 00	480 00	2 "	12 "	10 "
Total.....	\$1,954 00	\$4,292 00	48½ cts.	\$1 07½	59 cts.

This table shows a very gratifying permanent advance in these three benevolences during the past twelve years—an advance in the Conference from $62\frac{1}{4}$ cents per member to \$1 08 $\frac{1}{4}$ per member. This means that the contributions per member are now 46 cents more than the amount given per member twelve years ago.

For Dixon District the table shows an advance from $48\frac{1}{2}$ cents per member to \$1 07 $\frac{1}{2}$, or an increase of 59 cents per member.

It is certainly encouraging to find that twelve years of effort have produced such an improvement. But we must not be satisfied with the record as it now stands. Great as has been our progress, we are yet so far behind the point we should have reached that we may well look seriously at

THE FAILURE OF THE CHURCH.

Is the Church to-day meeting the Gospel requirements? Is it even up to the Jewish standard of giving? Are we, who enjoy the privileges of the Gospel and share the responsibility of giving it to a world in sin, doing for Christ's sake even as much as the Jews did for their national religion?

The Methodist Episcopal Church is neither the rich nor the poor church of our land. Its members command incomes which are at least equal to the average in our country. The best statisticians estimate that the income of the people of the United States is large enough to average 45 cents per day for each man, woman and child in the country. This will give an average yearly income of \$164 25. You can soon satisfy yourselves that the average income of the members of your Church, including men, women and children, is that much.

There are in the Methodist Episcopal Church 1,990,000 communicants.

The income of the Church on the above basis is, in round numbers, \$320,000,000 annually.

If the Church were to give by the Jewish rule it would lay on the Lord's altar every year \$32,000,000.

How much *does* it give?

Count all benevolences and Conference collections, building and church improving, payments on old indebtedness, current expenses, preachers', presiding elders' and bishops' salaries, Sunday-school support, local missions and miscellaneous collections, and at the highest estimate (for some of these contributions I have had to estimate on old data) you cannot figure more than \$18,000,000.

If the basis of calculation be correct we have these facts before us :

A world is in sin; "continents are flying their flags at half-mast" in their distress; a crucified and risen Saviour commissions his disciples to give the Gospel to the world; brave men and women are ready to obey him and go to heathen lands; but the Church refuses to furnish the means needed, while each year, by the Jewish standard, to say nothing of the Christian, God charges up to the Methodist Episcopal Church \$14,000,000 which it refuses to turn over to him.

The Christian *principle* of giving is, "As God hath prospered him." We profess to believe the declaration, "Ye are not your own, for ye are bought with a price." We hold that all that we have belongs to God. Christ certainly did not mean when he gave us a *principle* to guide us in giving that we should fall below the old Jewish *rule* of giving.

He puts us on our honor. He trusts us every year with \$320,000,000.

By the Christian law or principle every penny of that belongs to him. We are but his stewards, to dispose of it for him *as he wills*. The lowest standard would require us to return to his treasury \$32,000,000 a year, to be used directly in the work of extending his kingdom in the earth. That would leave us \$288,000,000 a year for our own use. Not satisfied with this, as stewards of the Lord's \$32,000,000, we

betray our trust and misappropriate \$14,000,000 out of his treasury each year. Does not God say to us by his prophet Malachi: "Will a man rob God? Yet ye have robbed me. Wherein have we robbed thee? In tithes and offerings." O, Church of God! for the love of Christ and immortal souls let us bring *all* the tithes into the store-house and prove our Lord and see if he will not open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it.

On the same basis as above, the income of Dixon District is \$661,270. Giving by the Jewish rule, the District would contribute \$66,000 per year. The total amount given by the District for all the causes named above is \$49,000. Every year, if we are judged by the Jewish rule, God charges up to Dixon District \$17,000.

Brethren, the Jew gave ten per cent. of his income to the Lord. The Methodist Episcopal Church gives only $5\frac{1}{2}$ per cent.; 5 per cent. for local or home support, one half of one per cent. for all other causes—Missions, Church Extension, Freedmen's Aid, Conference Claimants, Woman's Foreign Missionary Society, Woman's Home Missionary Society, Tract and Sunday-School Union, Bible and Education.

To Missions we give 3-10 of one per cent. of our income. To *Foreign* Missions we give 1-7 of one per cent.

When I think that, if we were as thoroughly in earnest in our religion as the Jew was in his, Dixon District would add each year \$17,000 to its contributions, and the Methodist Episcopal Church would add \$14,000,000 to its contributions, I wonder what are

THE CAUSES OF THIS FAILURE,

for failure it must be considered.

There are two places to look for these causes : among the laity and among the ministry.

1st. Among the laity. Dropping out of consideration Sunday-school periodical literature, I doubt if you can find enrolled on the subscription lists of all our periodical publications 300,000 Methodist Episcopal subscribers. I think it is

within the limits of fact to say that there are not over 300,000 Methodist homes into which our church periodicals are sent. If the church literature in each one of these homes does service for three church members, then 900,000 of our members read our church literature. We have left 1,000,000 members who hardly see our periodicals, and are utterly ignorant of the church work outside of their own charges as the pastor instructs them.

Members of the laity, who thus deprive yourselves of the information you need, do you not see the results of this neglect? You lack that sympathy and interest which spring from a vital connection with the organic work of the Church. You are not participants in the work. You are scarcely idle lookers on. Refusing to become even spectators you fail to catch the spirit of the work, while those who are in the plains fighting lose not only your help and sympathy, but even the poor encouragement of your idle curiosity.

Again, many of the laity are ignorant of the history of the Church, past and present. Is it not true that many of you know little or nothing of its origin and wonderful progress? You are members of an organization of which you know neither the past and present history nor the future plans. Not knowing this history and these plans you lack interest in them. No man gives his money to an enterprise that fails to interest him and win his heart.

These are plain words, but I am convinced they are true. Will you consider them prayerfully, and this fact also: There is a great lack of intelligent consecration. Have not many of you dealt with the Lord as Louis XI. of France dealt with the Virgin Mary? He consecrated to the Virgin the county of Boulogne and *then he appropriated all of the revenue to his own use.*

But I am not disposed to locate all the causes of failure among the laity. We find many of these causes

2d. Among the ministry. There are ministers of the Gospel who fail to teach the duty of systematic benevolence. Is it not true, brethren, that many of us have utterly failed to make clear the relation of money to the kingdom? Do we, without fear or favor, try to impress on the minds of the peo-

ple the duty, aye, the privilege of giving, and the awful peril of keeping back what we owe unto the Lord?

Again, do not many of us fail to instruct the people in the enterprises of the Church? With a Missionary, Church Extension and Freedmen's Aid history and literature crowded with a narration of facts that are thrilling in interest and of achievements that demonstrate God's presence and power, what excuse has any minister for failing to instruct his people in these great enterprises? No excuse that I can conjure up save laziness or indifference, and either one of these ought to excuse him from the ministry.

Again, how often do ministers set a bad example of giving!

We mourn because the Church falls so far below the standard of one tenth of its income. And yet can we wonder when there are clerks on a salary of \$800 a year, paying house rent and supporting their families and giving \$100 to the Lord, while their pastors, receiving \$1,000 and house rent, encourage the illiberality of some by giving, all told, only \$50 or \$60?

Too many ministers apologize for taking these collections, and condole with the Church members because they have so many demands on their purses.

Some one should apologize for such men being in the ministry.

If I were a lay member of a charge whose pastor asked in an apologetic manner for a collection for any enterprise I should feel like censuring him for asking my money for a cause for which he must apologize. The way out of these difficulties must be the way that will secure

THE REMOVAL OF THESE CAUSES OF FAILURE.

Evidently there must be co-operation of ministry and laity. Ministers must strive more earnestly to secure the circulation of church literature, including information on these great benevolent enterprises of the Church. The lay members must co-operate in this effort. They have no right to remain ignorant on these great matters. All these benevolent enterprises are part of the church work and organization to which they pledged their financial support when they joined the Church. They have no right to plead ignorance as an excuse for failing

to contribute. Let the ministers, from the pulpit and in pastoral calling, use every opportunity to instruct and interest the people and secure their co-operation.

The people are not stingy. They are liberal ; but they will not invest in enterprises of which they know nothing. Centuries ago the prophet of the Lord said : " My people perish for lack of knowledge." To-day these interests of the Church suffer for lack of knowledge.

Again, let ministers who are in the habit of making excuses for taking collections stop this apologetic method of presenting the benevolences of the Church. Why, brother, you have just as good a reason for apologizing for preaching the Gospel ; perhaps a better reason. There *may* be a reason why you ought not to be in the ministry. Being there, you can have no reason for apologizing for presenting any part of Christ's cause.

Giving is a part of the Gospel.

We are not beggars asking alms.

To be Christ-like is to be constantly giving as Christ gave, as God has been giving from the beginning. If we have the love of God in our hearts we will remember what Mark Guy Pearse has said in his *Mister Horn* ; " You know how God loves ; *God so loved that he gave.* That is his love, and we don't know much about it if we don't love with a love that loves to give."

Remember that He who gave up heaven *for us* and gave his Gospel and himself *to us* has said : " It is more blessed to give than to receive."

One thought more. Let us have done with this heartless, soulless work, and make a thorough consecration to God. Ministry and laity, let us give *ourselves* and *our all* to him, and never will any good cause suffer for lack of support.

" If any man have not the Spirit of Christ he is none of his."

Brother, sister, if Christ's Spirit dwells in you, you will be Christ-like.

Follow him in his weary work when on earth. Stand by him some night as he pillows his head on a stone and whispers to you, " The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head."

Hear one of his chosen apostles say, in explanation of those sad words, "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Listen to the cry amid the shadows of Gethsemane ; see how willingly *he gives himself* to you and for you as he cries on the cross, "It is finished," and bows his head and dies.

On the Isle of Patmos, by the beloved John, look into the face of Him who liveth and was dead and is alive for evermore, and hear him say, as he was wont when on earth, "Be thou faithful unto death and I will *give thee* a crown of life." Giving ! Giving ! Giving ! always when he was with us on earth ; now when in spirit he comes to give himself to us and dwell in us the hope of glory ; and yet waiting to *give* to us heaven and eternal life.

O, brethren ! can we, who have received so much and have the promise of so much more, refuse much longer to give a Jewish tenth of our income to propagate the Gospel that cost him his life ?

" Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all."

If one tenth of the income of the Church were laid on the altar, in one year we could cancel the \$6,200,000 of indebtedness on Church property ; give \$2,000,000 to Home Missions and \$3,000,000 to Foreign Missions ; raise our Church Extension and Freedmen's Aid collections to \$1,000,000 each ; distribute \$500,000 among Tract and Sunday-School Union, Educational and Bible collections ; add \$2,000,000 to the support of our Conference Claimants ; divide \$500,000 between the Woman's Foreign Missionary Society and the Woman's Home Missionary Society ; and after expending all that we now expend for local support, Sunday-schools, current expenses, building and improving, etc., have left \$2,120,000.

And if some day the *Christ-like* spirit were to fill every heart in Methodism, and we were to rise above the Jewish *rule* and give by the Christian *principle*, the trumpets would be sounded through the great camp, and our faithful secretaries, would be commissioned and salaried, not to ask for our offer-

ings, but to travel up and down the land and restrain the people because of the embarrassment of riches, and cry, "Let neither man nor woman make any more work for the offering of the sanctuary ;" and soon the prophecy would become history—"The world shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Try it, brother ; try it, sister. Bend every energy, use all your ingenuity for one year to see *how much you can give* to help in the triumph of the Gospel ; and if God does not open heaven's windows and fill your soul to overflowing, and pour out such a blessing on the Church that we will have to be "building *four* a day," it will be because the promises fail.

"Behold, the heathen waits to know
The joy the Gospel will bestow ;
The exiled captive to receive
The freedom Jesus has to give.

Come, let us with a grateful heart,
In this blest labor share a part ;
Our prayers and offerings gladly bring
To aid the triumph of our King."

THE LORD'S MONEY IN THE SAINTS' POCKETS.

BY REV. I. SIMMONS.

THE entire consecration of self and substance is a law vital to healthy growth in the Christian life. One's property is closely connected with himself. Therefore giving not only helps others, but withholding hurts self. That the aggregated gifts of all Christian denominations for the salvation of the world, at home and abroad, should be annually less than one fifteenth of the amount expended for vitiating and wicked appetites is not a harmless, sheet-lightning fact, but one that strikes to hurt every child of God whose withheld money helps to make this appalling ratio true.

There are mints of money. Money enough for amusement, for taste, for travel and for comfort. But when a church is to be built, a continent redeemed, or a great city evangelized, the Lord's money comes forth from the saints' pockets in drops too few and small to satisfactorily float the project.

There are royal givers, with open purse and liberal hand, but their proportion to the Christian membership suggests the Saviour's sad wail, "Were there not ten cleansed? but where are the nine?" How there can be a parsimonious saint with the text-book of saintship in his hand is a problem. Its principles of finance, business maxims, and solemn warnings concerning riches ought to have the fullest right of way, molding his methods and organizing his financial plans upon the basis of giving as well as of buying, selling and investing. It is to Christians God makes his money appeals. It is the Holy Spirit who shows that civilization depends upon consecrated wealth; that national life is sustained mainly by money freely cast into the treasury of great moral principles, and that personal property, safely gained and enjoyed, is due more to Christianity than to good luck or shrewd business management.

From the patriarch to the priest and the apostles God conditioned temporal blessings upon systematic giving. "Bring ye all the tithes into the storehouse," was not spoken as a conditional revival promise with the money question left out. The "tithes" here mean material substance, of which the people had robbed God. Hence disaster had come to the nation. The revival blessing based upon this text is not remote. The condition is the giving to God that which is so sadly withheld. Oftentimes when Zion languishes and spiritual dearth is over the land it is because the tithes are not in. We would suggest that at such times *praying* should be spelt without an r, and conditions for a revival be made accordingly. Ought God's saints to doubt his fidelity in the declaration, "Honor the Lord with thy substance, and with the first fruits of all thy increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine?" Is this fact or fiction? Old history or ever-living Gospel? Is it not a mercantile covenant upon which faith can make sure investments?

The popular financing maxim is, "Get all you can, save all you can, and give as little as you can." Increase by addition to what is kept is the mathematics of selfishness. Increase by subtraction and division is the higher law taught in the school of Christ. But how tardily learned and applied! O, ye short-sighted saints with large treasures, how can ye fail

to see "there is that scattereth and yet increaseth!" You wonder and groan over your leanness. Learn that "the liberal soul shall be made fat, and he that watereth others shall be watered also himself." This is the economy of nature. He who sows bountifully reaps bountifully.

The saint's generous use of the Lord's money is a source of conviction to the unconverted. They scan closely professions of faith. By instinct they believe the cash should accompany the profession, and it will, though it be the widow's mite. There are those of small means whose generous pittances prayerfully dropped into the Lord's hand chime in like a celestial chord with their hallelujahs, but alas! there are painful discords when the saint of large means shouts strongly and gives feebly. Sinners of naturally generous feelings abhor parsimonious professors; and it is the beneficent, large-hearted saint that will win them. It is death to a Christian's influence to denounce the "frequent collections;" to adversely criticise the great missionary efforts as "too expensive;" to apologize for small giving, or no giving to the grand benevolences of the Church by the wornout platitude, "Heathen enough at home," or "How do we know where all this money goes to?" We hunger for great revivals. Let us fill up God's treasuries! Let us pour into every "benevolence" a triple amount this Conference year! Perhaps we have robbed God, and our withheld consecrations have blocked up the way of his coming. It is possible that it is not the sinners, but the saints, who are growing indifferent, and a wide-spread bursting of money-bags over the Lord's heritage would be a baptism of conviction upon the hearts that now refuse to let him in.

The one powerful thing that will hurry up the millennium is the *sacrifice of giving* as a leading factor in Christian experience and conduct. Our Redeemer gave himself. God gave his Son. "If ye have not the Spirit of Christ, ye are none of his." We heard the voice, "A million for missions." It came, and more. Corresponding amounts came to the other treasuries. God knows who sacrificed to give. Some, doubtless, did. The record is faithfully kept, and their names and sacrifices are registered on the books that will be "opened." But may we not humbly submit the question, Can we as a

host look over our millions of members, our property, our commercial prosperity, and then turn to the bleeding Love that "gave himself for us" without self-abasement, that our gifts cost us so little? With our back on the cross, and facing the sum total of the year's offerings, we are amazed at this mountain of gold, but with our eye on this central hope of humanity lifted up against the sky to draw all men unto him, millions of whom have not heard of him, and have no Gospel, no Church, no light, no hope, our amazement is greater that we have done so little to bring them to him.

OUR NATIONAL DRINK BILL.

Some time ago the *Chicago Tribune*, which is very far from being a temperance or religious journal, in an editorial on the temperance manifesto of the officers of the Knights of Labor gave the following facts:

Although the temperance cause in the United States was never so strong as it has been during the last two or three years, still it remains true that there is in round numbers a drinking population of 15,000,000, or about one fourth of the whole population, and that the average expenditure per annum for malt and spirituous liquors at retail—that is, to consumers—is \$700,000,000, making an average expenditure per capita of \$45 90. Less than half the 15,000,000 drinkers really consumed this \$700,000,000 in liquor. The agricultural half drank 10 per cent. of the sum, and half of the remaining half, about 3,750,000, consumed fully 70 per cent. of the total. Nearly all the wage classes and all the Socialists, Anarchists, walking delegates and their dupes, are embraced in this fourth part of the adult male population, and that is where the bulk of their surplus earnings goes. Chicago has about 3,300 saloons, and it is a low estimate to say that they take in on an average \$12 a day, which makes in round numbers \$40,000 a day, or \$14,600,000 a year, of which amount not less than \$10,000,000 is contributed by the 75,000 wage-workers of the city—a sum which would supply 3,000 families with homes of their own.

• • • The hope of labor in the future and the prospect for its elevation and success lie more directly in sobriety, economy and personal interest in property than in any other measures, and the less money is expended on liquor the sooner these conditions will be brought about. The less intemperance there is the less poverty and discontent there will be.

What a revolution would be wrought if this vast waste could be stopped and turned into homes for the poor, and a tithe of it used to promote Christian benevolence!

MISSIONARY SOCIETY.

IS THE BULGARIAN MISSION A FAILURE?

BY REV. D. C. CHALLIS.

THE impression seems to prevail in some quarters that our mission in Bulgaria is, all things considered, so far short of real success that it ought to be considered a failure, and treated accordingly. But the failure of repeated attempts to abandon this field shows that it has a hold upon the heart and conscience of the Church that may not readily be relaxed. Each annual discussion is followed by a vote decidedly in favor of "continuing the experiment." A considerable sum of money and a fair corps of workers are kept employed from year to year despite the vigorous protests of an able minority.

It is the purpose of this article to present, as far as possible, an unprejudiced view of this much-discussed field and the reasons why it ought not to be abandoned.

That the number of persons in the visible communion of our Church is small must be admitted at the outset. Nor can it be denied that thirty years have passed away since we professed to occupy this field, and that we have expended a sum of money verging on a quarter of a million since we undertook the work. But if it shall appear that our general management has been seriously lacking in continuity and our policy has been almost uniformly tentative, we must attribute the paucity of results to these causes rather than any difficulty inherent in the field itself.

It is true that the mission was "established" in 1857, but our establishment consisted of two untried missionaries, occupying rented quarters, and with no accessories in the form of school or printing press.

After seven years of such occupation one of the missionaries returned to America, and the other retired to Constantinople to engage in literary work.

No real estate had been acquired, no school opened, and no church established.

True, *one* efficient missionary had been sent out to fill the

place of the *four* promised as re-enforcements, but he had been almost immediately diverted to a field in no sense Bulgarian, and his work was all in the Russian language.

From 1864 to 1870 no missionary of our church lived on the field. Good work was being done in the translation of the Holy Scriptures and the publication of books and periodicals at Constantinople, and a church and flourishing school were growing up at Tultcha; but the one was outside the field and the other outside the tribe we undertook to evangelize.

An annual visit from Constantinople was the extent of our personal occupation of Bulgaria for the whole of these six years!

In 1870 the promising work among the Russians in Tultcha was abandoned, and the missionary, with a new assistant from America, settled in the Bulgarian city of Rustchuk, where he commenced work in a language almost new to himself and entirely so to his assistant. But fourteen years of "unsuccessful" work "in Bulgaria" had discouraged the Church, and the missionaries were recalled in 1871! But, still consistent with our vacillating policy, we sent back Brother Flocken in 1873 with another new assistant. The assistant returned the same year on account of ill-health, and Brother Flocken was left to toil alone till 1875, when two new men were sent to his assistance.

Eighteen years had passed, and we were still without a permanent abode and were just beginning our educational work in rented quarters!

In 1876 the first annual meeting was convened in Rustchuk, where three missionaries, with six native assistants, were regularly assigned to fields of labor. Surely this was not a bad showing for the three years since the work was re-opened! Fair success attended the labors of the missionaries that year, and an increase of membership was reported from the principal points occupied. But the times were inauspicious. Terror spread like a pall over the whole land, and the war of 1877 easily broke up our mission "on wheels."

When, in 1879, the missionaries were returned for another "tentative" occupation of the field the indifferent Turk had given place to the hostile Russian, in the chief political power

they had to encounter, and a conflict with the authorities was inevitable as soon as we undertook a seriously aggressive work.

The sharpness of that conflict and its successful termination are matters of history. It was, perhaps, well that we were compelled to give attention to but "one war at a time;" but it did seem like a "mysterious providence" that just in the hour of triumph over the enemy in the field the fiercest attack should be made upon our base of supplies! 1884, 1885, 1886, were years of great significance to our work. The gradual unmasking of Russia, and the series of blunders by which she has been eliminated from the domestic politics of Bulgaria, have added greatly to the respect entertained for us and our work by the people to whom we were sent.

The annual meeting held in July of last year was the most enthusiastic and thoroughly self-respecting body of the kind we ever convened. Upward of thirty workers "of all arms" were assigned to fields of labor. Six young preachers, educated in Bulgaria, are now in our ranks. A girls' high school and a boys' literary and theological institute are in successful operation, with all the patronage they can take care of. Four primary schools are established, and petitions were presented asking for two more, with the promise of liberal contributions toward self-support. Congregations have doubled, and in many villages our young itinerants are welcomed by the people.

We own real estate in four principal cities, and our work is regarded by the community as permanently established. Those reached by the Gospel number vastly more than our members or our regular congregations. The Scriptures are now in almost every reading family in the land. Our hymns are frequently heard in the public schools, and our members are regarded the most trustworthy employés. The increased patronage of our schools among the better citizens, most of whom place no restrictions upon the religious instruction of the people confided to us, the conversions constantly taking place in the schools—all these are signs encouraging us to expect a more rapid growth of actual membership in the near future.

It is true the extraordinary expectations entertained by the

Church when Bulgaria was entered, thirty years ago, were never realized, and in the nature of things they could not be realized. The people were agitated over the question of emancipation from a foreign ecclesiasticism and the establishment of a church purely national. They were actuated by motives political rather than religious, and, while entertaining the most friendly feeling toward Americans as such, they had no thought of adopting our religion. But they could and did appreciate American education, and had we proceeded at once to open schools among them we would not now be lamenting our want of success.

It is not fair to call Bulgaria a hard field because a policy that would succeed nowhere else could not succeed there. If it was wise to offer bread to starving Chinamen before talking to them about their souls, it surely would not be wrong to help the Bulgarians to the education they were thirsting for before trying to give them the Gospel they knew nothing about.

By our failure to seize this vantage ground we lost twenty years of valuable time and allowed the public schools of that country to pass largely, almost universally, into the hands of modern infidelity. The immoral and infidel influences that pervade them are now driving those parents who would save their children to send them to our schools.

If we were not willing to generously sustain our schools it were better to withdraw entirely, and at once, and allow other hands to gather the fruit. The work does not call for extravagant investments of money and men. Two additional Americans ought to be on the field at once, and the already existing institutions should be properly sustained and the work allowed to grow naturally.

This is all the workers on the field ask for, and surely it is not becoming in a church like ours to maintain a starveling in a position of such importance. It is most unjust to keep the force of Americans so small that the work is severely crippled by the failure or absence of one. The small number of the Bulgarians as compared with certain other tribes is no excuse for parsimony in dealing with the mission. They are a people of strong character and international feelings. The

noble fight they have maintained against such fearful odds fully demonstrates their right to live.

They have set up and successfully maintained a free government right in the home of despotism. Their most serious need to-day is the firm moral character that comes from a general spread of the Gospel. We are on the ground. Let us not fail of our duty in giving them the strong re-enforcement that comes from a pure Christianity.

ANNUAL MEETING OF THE GENERAL MISSIONARY COMMITTEE.

The annual meeting of the General Missionary Committee of the Methodist Episcopal Church met in New York November 9-16, 1887. The report of the treasurer gave the receipts for the year closing October 31, 1887, as \$1,044,795 91. These were from the following sources: from collections, \$932,208 91; from legacies, \$35,843 78; from sundries, \$76,743 22. The increase over the previous year in collections had been \$95,616 54, and in the total receipts \$52,667 44. The net balance in the treasury November 1, 1887, was \$80,746 61.

The disbursements of the year had been \$1,008,230 19. Of this amount \$576,914 74 were for Foreign Missions, \$376,864 88 for Domestic Missions, \$20,210 35 for office expenses, \$9,972 45 for publication, \$24,267 77 for incidental expenses.

The Committee carefully considered the claims of all the mission fields and finally appropriated \$1,201,819 for the next year. The appropriations are divided as follows: Foreign Missions, \$635,626; Missions in the United States not in annual Conferences, administered as Foreign Missions, \$71,272; Domestic Missions, \$409,921; miscellaneous, \$85,000.

The *Gospel in All Lands* for December devotes 22 pages to an account of the Foreign Missions of the Methodist Episcopal Church and to the proceedings of the General Missionary Committee. We refer our readers to that magazine for further particulars.

Bishop E. G. Andrews, Dr. J. M. Buckley and Dr. J. M. King, were appointed a committee to prepare an address to the Church. The following was presented by them and unanimously adopted by the Committee:

ADDRESS TO THE CHURCH.

To the Ministers and Members of the Methodist Episcopal Church.

The General Missionary Committee expresses gratitude and greeting as the close of another year and of another quadrennium, the most notable in the history of our Church in missionary effort and in missionary giving—gratitude to God and gratitude to his people; greeting at the dawn of a better day and the opening of broader possibilities.

We present to you the following brief statement of financial facts: Your Committee appropriated last year, with their faith in God and in your ability and purposes as the foundation for their action, the sum of \$1,089,000. You placed in the treasury \$1,044,795. Your missionary treasury is now not only free from debt, but has in hand \$80,000, with which to commence the work of a new year.

The net increase of receipts over last year.....	\$52,667
Gross increase of receipts over last year.....	150,781
Increase by collections over last year.....	95,616
Total receipts for quadrennium, 1880-1883.....	2,626,170
Total receipts for quadrennium, 1884-1887.....	3,594,878
Excess received during present quadrennium.....	968,708

The total reported receipts for the year for missions from the Methodist Episcopal Church through organized forms of giving, including the Missionary Society, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the Bishop Taylor Transit Fund, amount to \$1,385,874.

This creditable aggregate sum is not the result of a few giving of their abundance, but of the many giving of their meager store; and a large proportion of this treasury increase has been gathered by the hands of childhood and youth.

In attempting to survey the extended territory where these benefactions have been at work for the good of man and for the glory of God it would be difficult to ascertain even approximately the extent of the work of our Home Missions as distinct from our regular Church work. The following figures may approximately, but inadequately, represent the condition of our work as a Church in *Foreign* fields:

The number of missionaries, assistant missionaries, helpers and native workers exceeds.....	1,300
Members of the Church.....	42,000
Probationers	14,000
Adherents	40,000
Sunday-schools.....	1,575
Sunday-school officers and teachers.....	4,385
Sunday-school scholars.....	85,000
Value of church and school property.....	\$2,800,000

While we are grateful to God for our large membership, in estimating our beneficence we ought not in justice to forget that a large fraction of

our numerical strength at home as well as abroad is made up of the subjects of missionary benefactions.

In the Christian sense all our work is Home work and all our missions are Foreign Missions. The Redeemer said, "The field is the world," and "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The plan of redemption makes the nations neighbors and the human race a family under one Fatherhood. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they shall seek the Lord, if haply they might feel after him, and find him." "For we are also his offspring." "Made of one blood," the nations have "redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The sum appropriated for the current year, after the most careful and conservative examination, reaches \$1,201,819. This sum may seem a large advance, but on the basis of last year's increase large things ought to be expected. In addition to the increase in giving, the increase in numbers and in ability of our membership, and the undoubted increase in the intelligent understanding of the claims of Christ upon our Church, and the glad news from the different fields telling of conquest and of opening opportunity and of consequent demand for increased resources—all of these things but emphasize the assurance, the commission and the demand from the Great Head of the Church. Hear him: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

We exhort you to remember that the advance of Christ's cause cannot depend for its human motive power upon the large gifts of the few, but must depend upon the self-sacrificing fidelity of the many. Let us face the future with an intelligent courage and faith proved by our works.

Awake ! Awake ! the Master now is calling us,
Arise ! Arise ! and trusting in His word,
Go forth, go forth ! proclaim the year of jubilee,
And take the cross, the blessed cross, of Christ our Lord.

A cry for light from dying ones in heathen lands ;
It comes, it comes, across the ocean's foam,
Then haste, O haste, to spread the words of truth abroad,
Forgetting not the starving poor at home, dear home.

\$1,200,000 FOR MISSIONS FOR 1888.

How shall we raise the average of \$100,000 every month for one year, commencing with November, 1887? The subject of missions must be laid upon the conscience and heart of the

membership. Let there be a monthly meeting in every church and every Sunday-school which shall be devoted to talking about missions and praying for missions.

The following are the subjects suggested for the year 1888 :

<i>January</i>	The World.
<i>February</i>	(The Chinese) China.
<i>March</i>	Mexico.
<i>April</i>	India.
<i>May</i>	Burmah.
<i>June</i>	Africa.
<i>July</i>	The Islands.
<i>August</i>	(Roman Catholicism) Italy.
<i>September</i>	Japan and Korea.
<i>October</i>	Turkey and Persia.
<i>November</i>	South America.
<i>December</i>	Syria.

The Missionary World will be filled each month with dialogues, questions, and other matter specially devoted to the subject, and will be furnished at the rate of *six cents a year* per copy when twenty or more are taken.

The Gospel in All Lands of the previous month will give the latest information respecting the Protestant Missions in the country under consideration, and will be furnished to all Methodist preachers at *one dollar a year*, and to others in clubs at *\$1 25* a year. On trial six months for fifty cents.

It is important that the Church shall every where have the information contained each month in our missionary periodicals, and we urge their introduction into every Methodist Sunday-school and every Methodist family. Send orders to Mission Rooms, 805 Broadway, New York.

THE PERIODICAL ACCOUNT of the Missionary Society is kept under the name of *Gospel in All Lands*. Do not send orders for the periodicals to PHILLIPS & HUNT. All checks and post-office orders should be made payable to *Gospel in All Lands*, and all orders should be addressed to *Gospel in All Lands*, 805 Broadway, New York.

SUNDAY-SCHOOL UNION.

OUR ANNIVERSARY.

THE anniversary of the Sunday-School Union was held in connection with the anniversary of the Tract Society, in Baltimore, Md., from Saturday to Monday, November 19-21, 1887.

On Saturday evening a meeting was held in Grace Church to discuss the question of "Home."

Dr. Vincent presided.

After introductory devotional exercises the Rev. J. E. Gilbert, D.D., of Indianapolis addressed the meeting, and was followed by the Rev. S. G. Smith, D.D., of St. Paul, Minn. We regret that we have not been able to secure reports of these addresses.

On Sunday morning the secretaries and visitors preached in the following churches: First Church, the Rev. J. H. Vincent, D.D.; Grace Church, the Rev. S. G. Smith, D.D.; Strawbridge, the Rev. J. E. Gilbert, D.D.; Eastern Avenue, the Rev. J. C. W. Coxe, D.D.; Union Square, the Rev. J. M. Freeman, D.D.; North Baltimore, the Rev. J. L. Hurlbut, D.D.; Wesley Chapel, the Rev. A. H. Gillet, D.D.; Harlem Park, the Rev. G. H. Goodsell.

At 3:30 P. M. four meetings were held, at which the topic considered was, "The Present Needs of Sunday-school Work."

At Fayette Street the Rev. B. P. Brown presided.

The first speaker was Dr. J. C. W. Coxe:

Needs spring either from the nature of the work or from environment. The needs arising from the first cause are constant and are the same at all times and places. Those arising from environment are diverse and vary with time and place. To discuss local needs is not our present purpose, but rather such as are neither local nor temporary. Of these I name the following:

1. A truer appreciation of the place and purpose of the Sunday-school.
2. Better preparation for the work to be done in the school and class.
3. Better work on the part of officers and teachers:
 - 1.) Educational, involving more thorough knowledge of God's word and of its uses in the development of Christian character.

2.) Pastoral, in conserving the results from the sowing of good seed in the school.

3.) Social, in directing the normal activities of young people into innocent, useful and intelligent Christian channels.

Meet these needs, and our Sunday-school work will make vast strides in the direction of efficiency and power.

The Rev. S. G. Smith, D.D., was the next speaker. He said in substance :

The fundamental need of any school lies in the organization, which must be for the sake of effective work. Good organization demands a superintendent who is active, devoted, wise ; teachers who are intelligent, punctual, loyal, and earnest ; and a church and school which are a unit in their purpose and in harmony in their plans.

This organization is a means to an end ; it must not be permitted to become an end in itself. The end is the effective teaching of God's word. Failure there is total failure. The Sunday-school must hold forth the glowing torch of God's truth and love, or it is of little worth. The teaching power of the school is in the truth that Jesus Christ is a Saviour who can save now and fully. Use all truth to lead the scholar to the cross. Teach doctrines in the Sunday-school. God's truth is for use ; a doctrine which cannot be used is man's, not God's. Teach the doctrine of the trinity for example—not philosophically ; no man understands the mode of the divine existence, but practically—that God is a Father in his infinite love ; God is the Son as a revelation of the Father ; God is the Holy Spirit as an abiding comforter of his own people. A well-ordered conservatory is of no value save as it brings forth blossom and fragrance, and our work must be crowned with results. Sainthood is the blossom of Christianity.

At the Madison Square Church the Rev. G. W. Hobbs presided. The first speaker was the Rev. George H. Goodsell, of New York :

The importance of the Sunday-school as an educator of the young in the knowledge of God's word is recognized by all religious denominations, so that in many instances Sunday-schools call themselves Bible-schools. As an instrumentality in the conversion of souls, as a recruiting office for the Church, statistics show that it is a magnificent success. The growth of the Sunday-school and that of the Church is nearly along parallel lines, the former reporting for the year 1886 110,000 conversions and the latter about 153,000 accessions. With such results before us ought we not to be satisfied ? Why talk about the present needs of Sunday-school work ? We admit the forcible arguments collated from statistics. On these anniversary occasions we rejoice over the achievements of the year just closed. But our successes ought not to produce such a complacency of mind as to cause us to feel satisfied with results, but should serve to

stimulate us to the putting forth of increased effort and lead us to inquire how we may add to the intellectual, moral and spiritual efficiency of this institution. We are far from believing that we have reached perfection. Rather with Paul we are saying, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things that are behind, I press forward."

1. We need more and better equipped teachers. The first work after organization is instruction. To do this properly we must have teachers who are "apt to teach." This means the possession of knowledge and the faculty of communicating it. Knowledge comes through study. "Faith cometh by hearing, and hearing by the word of God." Conversion is an effect. There is no effect without a cause. Knowledge of sin and of its remedy results in conversion. It is the word that enters in, sharper than a two-edged sword. We need teachers who study the word of God. When you have laid foundations you can build, not before. The seed is the word. When this is sown, the blade, the ear and the full corn in the ear will appear.

2. The school should be brought into closer relations with the Church. It is not an independent institution, but one of the departments of the Church, where some of our best work can be done for the Master.

3. It should be brought nearer to the home. In many localities, particularly in our cities, Sunday-school children come from homes where the parents are not church members. The Sunday-school is an important factor in helping us solve the great problem, how to reach the masses—that is, through the children we may reach the parents.

The next speaker was the Rev. J. E. Gilbert, D.D.

At the Madison Avenue Church the Rev. A. Longacre, D.D., presided. The first speaker was Dr. A. H. Gillet, who spoke on the need of a keener appreciation of the value of Sunday-school work:

First, as a training-school for the teacher and young people of the church. Responsibility develops strength, and the effort to impart instruction to others quickens every spiritual power as it does the intellectual faculties. The convert properly trained in the school is helpful in every other line of church work. The strength of nearly every social and benevolent movement within the Church is maintained and carried to a successful issue by the steady, loyal and intelligent support given to it by the teachers of the Church. In times of revival the Sunday-school force is especially helpful, affording knowledge of individuals and families not obtainable elsewhere. The teacher's sympathies and co-operation are quickly aroused because of his contact with the necessities of the pupil's case.

Second, the Sunday-school is of value to the church as an evangelistic agency. There are thousands about us still unreached. Eight millions are reported as having already been gathered into the schools in this

country, but there are ten millions more still outside. To reach and mold these is the problem of the Church to-day. No other agency can be used with so much effect in reaching them. The success of McAll in Paris, of the Union Bethel work in Cincinnati, and of other large and successful mission schools in the great cities demonstrates this.

We need more small chapels with Bible-schools for the working classes. The tendency to centralization in our church work has left the country places destitute of religious services. Into these little country school-houses the Gospel must be carried, and the most inexpensive and successful agency is that of the Bible-school. From the Sunday-schools come steady accessions of the very best material to the Church.

Mr. Spurgeon says that of 5,000 children, received into his church from the Sunday-school during his ministry, only 5 have been subjects of discipline. Into our own Church alone 111,000 souls have been brought through the Sunday-schools during the past year. If the Church were only fully aroused to the importance of these facts much more work and much better work would be done.

The next speaker was Dr. J. L. Hurlbut :

We need not only greater zeal and intensity in our work, but greater precision—not only more but better work. These schools reach ten millions of people every Sunday, and awaken an interest in the study of the Bible; but this interest is not deep enough, because the teachers, as a rule, are not sufficiently equipped for their work. They are not nearly so well prepared to teach the Bible as teachers in the secular schools are to do the work for which they are specially trained. The Sunday-school is the only educational institution not up with the times. Some of the teachers don't know so much about the Bible as their pupils. Pupils in secular schools are taught twenty-five hours a week, and those in Sunday-schools half an hour. There is a lack of authority also in Sunday-schools, and the teachers are thereby hindered in their work.

In the Metropolitan Church the Rev. W. M. Frysinger, D.D., presided, and addresses were delivered by Dr. Freeman and Dr. Vincent.

On Monday morning at 10:30, there was a pastoral conference held in the Eutaw Street Church; the Rev. E. S. Todd, D.D., presided. The subject for the consideration of the conference was "The Care of Our Young People." A number of the ministerial brethren present took part in the discussion, which was closed with an address by Dr. Vincent.

On Monday evening, at 7:30, the anniversary of the Union was held in two churches.

In the First Church Bishop Andrews presided, and made a brief address at the opening of the meeting. The first speaker

was Dr. Coxe, who spoke of the fields and the needs of our Sunday-school Union.

Our connectional organization identifies all our interests. Each exists for every other, or rather for the whole which gives power to each—the Church. This inter-relation renders perilous the crippling of any agency. The Sunday-school Union is among the least of these, yet it represents a constituency in which is the hope of the Church and the world. The field of its operations is co-extensive with our Methodism. The world is its parish. It enters every field where our missionaries have gone, and aids them in gathering the youth for instruction in God's word.

But while compassing the world its first care is for our own land. A circumference is of significance only in its relation to a center. America must be held if American Christians hope to capture the world. Hence our interest in the home field; hence the importance of the benevolent department of our work. The great South, with its illiteracy and poverty; the vast West, with its rapidly-increasing population ignorant of American institutions, and hostile to American and Christian principles—these call with Macedonian cry of startling distinctness for our aid. The most promising field of labor is among the young; the most potent instrumentality with which to reach the young is the Sunday-school, which can be organized in many localities where a preaching services cannot now be maintained, either from poverty or indifference of the people. To save childhood is to capture the world; and this agency means the capture of man's soul before the enemy has garrisoned it and buttressed it against good by confirmed habits of evil and by acts of crime.

Dr. S. G. Smith spoke on the Sunday-school as a department of the Church, and of the need of teaching the truth of the Bible

Dr. J. L. Hurlbut spoke on the work of the Sunday-School Union, which was stated under the following departments:

1. The Department of Statistics; in which it is shown that in the year 1886 (the last for which we have a report) we had 23,104 schools, 257,849 officers and teachers, and 1,897,368 scholars. This is an increase over the previous year of 614 schools, 11,795 officers and teachers, and 79,336 scholars. Of the officers and teachers 222,982 are church members or probationers, and of the scholars 474,705. There were, during the year 1886, 110,996 conversions in our Sunday-schools. These answer the oft-repeated question, "Is the Sunday-school bringing people to Christ?"

2. The Department of Instruction; in which the lesson literature of the Church is provided, with an aggregate circulation of 2,200,000. The Lesson Leaf was spoken of and its purpose stated; namely, to aid in the study at home of the lesson, and not in the class.

3. The Department of Periodicals, which furnishes the papers: *The Sunday-school Advocate*, *The Sunday-school Classmate*, and *Our Youth*.

4. The Department of Publications; in which library-books are supplied for Sunday-schools.

5. The Normal Department; furnishing equipment and preparation for Sunday-school teachers through a course of normal instruction.

6. The Department of Benevolence; in which needy schools are aided. Some interesting cases were cited, and the benefits from the gifts of the Union were shown.

At the Centennial Church the Rev. E. W. S. Peck presided. Addresses were delivered by Dr. Gillet, Dr. Freeman, and Dr. Vincent.

GERMANY AND SWITZERLAND.

Though there are now two Conferences in these countries the publishing interests are still united, having the headquarters at Bremen, from which place the Rev. H. Nuelson, D.D., writes to us under date of November 18, 1887. After speaking of the work in Germany, he adds :

The Switzerland Conference shows the same prosperous state. Its statistics are as follows :

Number of Schools, 180; increase, 14; Officers and Teachers, 935; increase, 51; Scholars, 12,255; increase, 125; Library Volumes, 6,649; increase, 352.

This Conference has a larger number of scholars by 1,663 than Germany, and as its membership counts 5,634, including 996 probationers, nearly three Sunday-school scholars have to be counted to one member in full. Is not this a fine show?

Our Sunday-school publications, besides the periodicals, amount now to 58 books, 9 of which have been of more recent date; two of them are now in press.

The interest in our Sunday-schools is shown by the increase and attendance upon our Sunday-school conventions. Such were held during the year at Zurich, Brie, St. Gall, Kaiserslautern, etc. The first one was attended by the writer. The following themes were discussed, after being first ably referred to by essays :

1. Organization and Managing of Sunday-schools.
2. Cultivation of Singing in Sunday-schools.
3. Our Work Outside the Sunday-schools, for the same.
4. Rights and Duties of the Pastor in regard to Sunday-schools.
5. Our Christmas Celebrations in Sunday-schools, etc.

I hope the good work, the importance of which is more and more felt here in Germany by Christians of all denominations, will steadily increase, as it has been doing until now.

The visits of Dr. Vincent (though rather brief for our wish) were of great blessing to those who had the privilege of seeing and hearing him.

FINLAND.

In the MANUAL for October, 1886, an account is given of our Sunday-school work in Finland. A letter from the Rev. B. A. Carlsen, dated Helsingfors, November 15, 1887, incloses an interesting letter to him from Captain Schulman, and dated Nyslott, September 26, 1887. It shows the eagerness of some of these children to attend Sunday-school :

I thank you, my dear brother, with all my heart for the warm prayer for my little Sunday-school and for all the good and encouraging counsels that you gave me. I have many good and pleasant hours with my Sunday-school children. God is certainly with us. Already I have 28 little pupils, no one of whom lives nearer than 3 *verst* [about two miles] from here; some have even 5 *verst* to go; but I am glad to see that they are willing to come in spite of the long way from the city to my home. Many parents follow their children, so that my class-room is quite crowded. If I get more children, then we must move into the hall; and I hope it will be so.

To all which we most devoutly say, Amen !

SCANDINAVIANS IN UTAH.

The Board made a small grant of Swedish Sunday-school papers for Utah. The Rev. Martinus Nelson writes as follows concerning the Sunday-school work among the Scandinavians in Utah, and also of the good accomplished by these papers :

At the Annual Meeting of the Utah Mission, held in August last, the Scandinavian workers there reported 7 Sunday-schools, 15 officers and teachers, and 270 pupils. Since that time 3 additional schools have been opened with about 75 children, and we expect to start two other schools before long. The Scandinavian work will also be extended into the southern part of Idaho this year, into the so-called Bear Lake Valley, where there is a large Scandinavian population.

Our Sunday-school literature is not only of interest to the children, but it is often read with even more interest by the parents. The *Book of Mormon* and the *Doctrines and Covenants* have for years past constituted the entire library of most Mormon homes, provided there have been any books at all. Thus the older people have been left to feed upon "husks," and the young people have grown up in the night of a system impregnated with the worst teachings of heathenism. Christian literature is therefore an indispensable aid in this Mission field.

REPORT OF THE GERMAN CORRESPONDING SECRETARY.

The Rev. H. Liebhart, D.D., the German Corresponding Secretary of the Sunday-School Union, sent the following report to the Board at its December meeting :

The past year has been a very prosperous one for the Sunday-school department of German Methodism. This is shown—

1. *By the Statistics.* We number in the United States 864 schools, 49,348 scholars, 9,649 officers and teachers; in Germany and Switzerland, 424 schools, 22,847 scholars, 1,754 officers and teachers—total, 1,288 schools, 72,195 scholars, 11,403 officers and teachers.

2. *By the progress and development of the Department of German Instruction.* Our International Lesson System is now well-nigh perfect. The *Bell* expounds the lessons for the smaller children, the *Bibelforscher* for larger scholars, and *Haus und Herd* for teachers, while the *Bildersaal* serves the infant class and for review purposes.

Our Sunday-School Conventions, Institutes, and Meetings which have been held during the year have more than ever diffused solid instruction, created a healthy enthusiasm and stimulated the denominational *esprit du corps*. By means of such instruction our schools adopt all new methods which have proved to be really good, and reject impracticable notions with which Sunday-schools are frequently burdened, selecting only such methods as lead the most scholars to Christ, educate the best Methodists, and promote the interests of our Church.

The fruits of these earnest endeavors are many conversions and a good spiritual interest. Our children attend largely the public services as well as the prayer and class meetings. They join the church of their parents and thus give German Methodism the character of permanency, which is indispensable if it shall fulfill its mission among the German population.

The Chautauqua plan and the Church Lyceum have been successfully introduced into many congregations. To utilize every thing that our American brethren have and do in this line is for us quite impossible, but we stimulate Christian culture among the German youth in our country, and offer those who have not had ample opportunity for education as much help as possible, adapting our methods to existing circumstances.

3. *By the excellent condition of the Department of Publication*, which is well supplied and sustained. The *Bell* (weekly and semi-monthly) has 38,000 *bona fide* subscribers; the *Bibelforscher*, 39,500, and *Haus und Herd*, 7,000. The *Bildersaal* is not quite so well sustained. Our Sunday-school books and requisites have always been of the best character, and are executed by our Western Publishing House in admirable style. They receive additions from time to time, and are largely bought by Germans in other denominations.

Looking over the whole work and reviewing the results of this year we have great reasons for gratefulness to our heavenly Father, to the Church, and especially to our Sunday-School Union, which has sustained us so liberally.

FROM THE SOUTH AND SOUTH-WEST.

THE Rev. A. H. Gillet, agent for the South and South-west, presented the following report to the Board at its December meeting:

During the quarter I have attended eight annual Conferences, two District Conferences, six Local Conferences, seven Sunday-school Institutes, and closed the quarter with attendance on the anniversary of the Tract Society and Sunday-School Union in Baltimore. I have delivered 92 addresses to audiences of Sunday-school workers and others, preached 16 sermons, visited 18 Sunday-schools; and in doing this work I have traveled 5,260 miles in Ohio, Indiana, Illinois, Wisconsin and Minnesota. Three of these Institutes were held in the cities of Evansville, Terre Haute, Ind., and Louisville, Ky.

In each of the places I conducted Normal classes through nine lessons of the Chautauqua Normal Union Course. The attendance was large and enthusiastic, reaching as high as 200. At the conclusion of the course copies of the circular were sent to pastors of all denominations in the place, together with a circular letter urging the organization of such classes.

Other departments of church work received attention, and at each place the Oxford League, Lyceum and C. L. S. C. were brought to the attention of the people. At South Bend and Rochester, Ind., Institutes were held which were well attended, Dr. Vincent's presence in the South having given me more time for this work here than I have ever had before.

The results are certainly encouraging, and applications come in for more than I can possibly attend to. Some time since I mailed a circular letter to presiding elders in Ohio, Michigan and Indiana, a copy of which I send herewith. A number of replies have reached me, and from them I gather: 1. A larger proportion of the charges observed Good Tidings Day than last year, though in some instances collections were taken for local Sunday-school work instead of for the Sunday-School Union and Tract Society. 2. There are comparatively few Sunday-school Institutes or conventions held under the auspices of our Church; no presiding elder reporting more than one, and many of them none, except such work as is done in connection with the District Conferences. 3. No local Institutes are reported except from districts I have personally visited. 4. Very few normal classes exist in the territory covered by the letters already in hand. 5. A large per cent. of the stations have teachers' meetings, and have organized their work according to the constitution provided by the Church. 6. A few of the responses indicate a necessity for special organization of country schools, and I shall canvass every charge in this territory by correspondence.

FROM THE WEST AND NORTH-WEST.

The Rev. J. C. W. Coxe, D.D., our agent in the West and North-west, sent the following report to the Board at its December meeting:

My first official engagement was at the St. Louis German Conference, at Warrenton, Mo., September 3, where I presented our work quite fully

in an address to the Conference. The community being largely German, and my time necessarily limited, I did not hold an anniversary, judging this the less needed because of the fidelity of the brethren of this Conference to every interest intrusted to their hands.

At the session of the Iowa Conference an interesting anniversary was held, at which the Rev. C. H. Stocking and the Rev. E. L. Miller, D.D., made admirable and instructive addresses.

The Des Moines Conference was addressed on the morning of the second session, and the West Nebraska Conference on Saturday morning of the same week. At the latter I held an anniversary (in connection with the Woman's Home Missionary Society) and preached on the Sabbath.

The Nebraska, North-west Iowa, Upper Iowa, Minnesota, North German, North Dakota and Dakota Conferences followed in rapid succession, before each of which I secured a full and fair hearing, and at five of them held an anniversary. I have also attended two District Conferences on the Burlington and Muscatine districts, Iowa Conference, delivering an address in the interests committed to my care; and have visited two churches, conducting Good Tidings Day service in each. At the anniversary in Baltimore I preached once, and gave four addresses on Sunday-school and tract work.

Among the things which I have sought to emphasize are the following:

1. The importance of fidelity to our denominational standards and usages. A popular clamor for "union" schools and work has beguiled many of our people into a delusion and snare. The "union" has been at the expense of manhood; has required the surrender or suppression of all individuality; has been a "union" in negations, rather than in aggressive work springing from settled convictions. I have urged the true catholicity which respects the right of private judgment; which believes and knows and holds fast, and accords to others the same right; which stands for "union" on the basis of Christly sympathy and service without denial of the rights of conscience or insistence on uniformity of thinking or non-thinking. I have urged the use of our own literature, the inculcation of our own views of doctrine, the thorough catechetical training of our young people, in order to make intelligent, loyal, spiritual, devoted membership in the Church of God.

2. The necessity of training teachers for the work to which they are called. The devotion, the earnestness, the self-denial and the efficiency of the great army of Sunday-school workers have been gladly recognized; but the limitations of this work have been as faithfully pointed out, and the larger possibilities coming with better knowledge set forth. A number of normal classes have been organized, many individuals stimulated to study, some pastors awakened to a larger conception of duty and privilege as the teacher's of teachers, and there is some promise of "thirty-fold" from the word of instruction.

3. The demand for more liberal contributions to the Sunday-School Union. An earnest effort has been made to bring up all the laggards, to

awaken an *esprit du corps* which will insure a collection from every pastoral charge; to bring into line the two fifths of the pastors who report no collection, and the additional one fifth who took none, but who fined themselves for their neglect of duty.

The following is a summary of the work of the quarter: number of miles traveled, 7,372; Conferences visited, 11; District Conferences visited, 2; churches visited, 2; addresses and sermons, 37.

My correspondence has been extensive, the demand on both time and strength exacting, but every call has been met and as faithful service rendered as possible.

BISHOP MALLALIEU'S WORK IN THE SOUTH.

For several years the Board has put into the hands of Bishop Mallalieu a small appropriation for special Sunday-school work under his supervision in the lower part of the Southern States. The following is the report of the work of the last year, which he sent to the Board at its December meeting:

One special object sought was so to influence and educate the minds of preachers and Sunday-school workers that there should be such action taken as would lead to the continuance of our Sunday-schools through the winter months. In many places the roads are so bad, and the houses of worship are so thoroughly uncomfortable, that it is difficult to sustain the schools for about four months of the winter season. In the large towns and cities it was thought that it would be more probable that success would crown the effort, and hence most of the work in South Carolina has been put into the towns and cities, in the faith that an influence from them in the right direction would go out into all the country places. So far as heard from the results have been encouraging.

A large amount of work has been done in Louisiana. The report of the Rev. Messrs. Lyon and Mason, herewith enclosed, will show what has been done in part. These brethren are colored, and have rendered excellent service heretofore as now. They are in great demand for Sunday-school work, and if their other engagements would permit could profitably be employed several months in the year.

The Rev. W. P. McLaughlin has also rendered good service. He has visited several of the outlying places within a hundred and fifty miles of New Orleans, and has given special attention to the French-speaking population of Louisiana. Some assistance has been given from the fund to maintain a very interesting French Sunday-school in New Orleans.

I am not able to say how many new Sunday-schools have been started, but I am sure of quite a number, and also know that a healthful and sustained influence has been created.

Our people, both white and colored, but especially the colored, are making most commendable progress in the attainment of correct ideas and correct practices in the matter of Sunday-school work.

Of course there are many difficulties in common with those men in the South that must be overcome in order to the highest success, and there are also not a few difficulties that are peculiar to the South that stand in the way of even moderate proficiency; but they are being overcome, gradually, it may be, but surely.

It should be mentioned that in the Institutes, etc., etc., that are held, the doctrine, history, polity, and work of our Church are faithfully presented. Also our own Church literature is faithfully indorsed and commended. But it is equally true that nearly if not quite every Institute, etc., etc., closes up with a revival service in which numbers (sometimes more, sometimes less), are converted to God after the old-fashioned way, and it often happens that the Sunday-school meetings leave an influence behind which stimulates revival efforts, and sometimes scores are converted.

The following is the report mentioned by the Bishop as having been sent to him. It is signed by Ernest Lyon and M. C. B. Mason :

In response to your request we beg leave to submit a report of our work. Our campaign commenced at Kennersville, of which Brother Wilson is pastor. We held two meetings. In answer to an appeal made ten came forward and bowed at the mercy-seat, earnestly seeking Christ and him crucified. Thence we proceeded to Feldon, a distance of five miles, and organized a Sunday-school with 30 scholars. Brother Brooks, a local preacher from Mount Zion, is left in charge of it, with bright prospects for the establishment of a strong Methodist Church. Returning to the city, a new Sunday-school was organized by Brother Hudson, at the Ocean Saw-Mill, with 25 scholars.

At Greenville, near New Orleans, we secured a new site with a church building on it, and have made arrangements for its purchase. The chances for a church organization were grand, and in conjunction with the Presiding Elder we forthwith started the work, with 5 church members and 50 Sunday-school scholars. Brother Parker, a local preacher of Mallalieu Chapel, is in charge of it.

The next place visited was Franklin. Brother Morant arranged for a meeting at two o'clock in the day, and at the hour appointed the chapel was filled to its utmost capacity with children and grown people. Addresses were delivered by us upon topics of vital importance. The results of this meeting will not soon be forgotten. We have in our hands encouraging reports from this field of labor as to the increase of the school. From this place we came to Centersville by stage, a distance of ten miles. Bro. J. Lewis was waiting for us according to appointment. That night we held a meeting, and addressed an audience composed of white and colored. Earnest appeals were made for volunteers and the most strenuous efforts made to snatch some from the devil's kingdom. The seeds of a revival were sown, and many have been the fruits of that harvest, as reports from the pastor will show.

Morgan City, our next point, made extensive preparation for our meeting. Notices were sent all through the country, and as a consequence a large and enthusiastic crowd assembled in the chapel.

At Terrebonne we met Brother Evans in good spirit. His work is in a prosperous condition, the people ready to hear and abide in the truths of the Gospel. Coming to Houma we met Presiding Elder Duncan waiting for us, having preceded us on the journey for the purpose of an extended meeting. Mrs. Lyon was here pressed into service, an organ was secured, and preparation was made for a glorious and happy time. The whole town was alive. The songs of praise melted men and women into tears, and a most enjoyable time was experienced by all who came to the gospel feast.

New Iberia was next visited. Under the direction of Presiding Elder Marshall a successful meeting was held. Coming down, Jeannerette was next stormed, with satisfactory results. A meeting was held at St. Peter, a distance of five miles from Jeannerette, away into the prairies. At Soral Station we met Brother Richards, and, previous arrangements having been made, a successful meeting was held in his church. At Cypremont we met Brother Ford and held (according to appointment) a rousing meeting. This is a large field and needs such efforts. Children are here by the hundreds and need Christian attention. Munroe was the last place visited, and a meeting held with great success. Our means being limited we could not visit all the ministers who applied to us.

Five new Sunday-schools have been organized, with 175 scholars on the roll. A portion of our State is in an uproar. The labor trouble which was brooding for a long time has reached its climax. Over 40 of our people were ruthlessly shot down, and many of our ministers ordered to leave their field of labor. Pray for us.

STATISTICS OF THE GOOD TIDINGS FOR 1887.

Number of stations and circuits supplied, 822; number of schools in circuits and stations, 2,534; number of scholars, 124,459; number of scholars able to read, 77,863; weekly average of *Good Tidings* distributed, 30,730; total number of copies distributed during the year, 1,598,000, total number of pages in these, 6,392,000. Out of 822 pastoral charges 630 took collections for the Sunday-School Union, the total amount raised being \$756 68—an average of \$1 21 for each charge. Collections for the Tract Society were taken in 620 charges, amounting to \$660 21—an average of \$1 06 for each charge.

From these figures we learn that there was an increase over the supply of last year to 155 charges, containing 1,876 schools and 34,842 scholars. To supply these there was a weekly average of 11,654 additional copies printed, making a total increase for the year of 86,000 copies, or 344,000 pages. It is gratifying also to notice that there was a corresponding increase in the number of these charges taking collections for the two societies, and in the amounts contributed.

TRACT SOCIETY.

OUR ANNIVERSARY.

The anniversary of the Tract Society was held in connection with that of the Sunday-School Union in Baltimore, Md., from Saturday to Monday, November 19-21, 1887.

On Saturday evening a joint meeting was held in Grace Church, at which the subject of "Home" was discussed. A report of this meeting will be found on page 24.

On Sunday evening the anniversary was held in four different churches.

At the Mount Vernon Place Church G. H. Hunt, Esq., presided. The first speaker was Dr. Coxe.

He dwelt upon the need which America presents for the utilization of the press as an agency of Christian evangelization, especially instancing the needs arising from the illiteracy of our native population, particularly among the colored race in the South, and those arising from immigration, both of foreign and of English speaking peoples. Among the former our Church is doing a grand work in the circulation of *Good Tidings*, a paper prepared expressly for their needs, which is sent into every Southern State, and through the Sunday-schools is reaching thousands with the Gospel who otherwise would be in darkness and ignorance. Of the immigrants who are swelling our population so enormously two things were averred—they are un-American and anti-Protestant. From these two facts grave perils threaten. The first leads to social disorder, and is the fruitful parent of socialism, anarchism, and kindred evils to society and the State. The second induces antagonism to our public-school system and makes possible the massing of people who have political power under the domination of a foreign hierarchy. The spelling-book and the New Testament are our weapons of defense against these dangers. These masses must be enlightened; they must be Christianized; not otherwise is America safe and her stability assured as a Christian republic.

In view of such grave and portentous problems we plead for a more enlightened and liberal policy toward our Tract Society, which exists for the purpose of circulating a pure Christian literature in this and other lands.

Dr. Freeman was the next speaker. He gave an account of the connection of the Tract Society with the missionary work, at home and abroad, showing the arrangements

made for supplying tracts to the immigrants of various nationalities who come to our shores, and also to the Foreign Missions of the Church.

In the South Baltimore Church Richard Cornelius, Esq., presided. The first speaker was the Rev. George H. Goodsell, agent of the Tract Society for the city of New York.

D'Aubigné, the historian of the Reformation, says, "Such work as the distribution of Bibles and tracts does not owe its origin to recent times. It is as old as the Reformation, yea, as the first centuries of the Christian Church."

Since the discovery of the art of printing the Church has recognized the utility of the printing press as an exceedingly valuable agency in the spread of the Gospel. We all recognize the teachings of the Christian ministry through the preaching of the Gospel as the great instrumentality for the conversion of the world. But we also believe in the use of tracts as a secondary agency for the same purpose; not as a substitute for preaching, but as a supplement. Protestantism has never held, in theory or practice, that "ignorance is the mother of devotion," but has believed in the diffusion of intelligence among the ministry and laity. A reading people is a Christian people, and the Church gives to the people the best thoughts of the best minds of the Church.

The great founder of Methodism was a voluminous writer and publisher of tracts, so that the early Methodists were well informed in the doctrines of Methodism, and the fathers of American Methodism were equally zealous in the spread of religious literature, thus establishing the people in the knowledge of the doctrine and polity of the Church. The Methodist Episcopal Church has ever followed up the work begun by the fathers, and through our publishing interests is seeking to meet this great want of the Church in the spread of a Christian literature, as an auxiliary to the spread of scriptural holiness over the land.

We believe, then, in the use of tracts, and urge upon our pastors and churches the importance of this work.

First, tracts are read. This is a reading age, and religious truths, put in a fresh and attractive form of convenient size, will be read. In the city of New York we have circulated over half a million of pages, which have reached the masses and have been the means of leading many to Christ.

2. Several of our churches in that city have planned and carried out a house to house visitation, and through this agency have repaired the waste-places in Zion, drawing large numbers to the Church.

3. An important work has been done among sailors in New York harbor and at the wharves—a class of men who find time to read, men whose moral nature seems very impressionable, men whose rough exterior

often incloses many noble traits of character, and many of whom give the clearest and best testimony of the power of the Gospel to save.

4. We ask ourselves the question, How can we begin this work? What kind of tracts are available? How can we put them into circulation?

Our Discipline holds the pastor and the Tract Committee responsible for this work, either to do it themselves or see that it is done. Christian women are very efficient agents for this work. Nearly every Church can furnish one or more who are willing to engage in this work of distributing tracts. These can be circulated in the public congregation, through the Sunday-school, in some cases through the mail. Tracts will prepare the way for almost any moral reform or for a revival of religion. To facilitate this work we have upon our list nearly 2,000 tracts. We have a tract catalogue, classified, descriptive, alphabetical. Good sense is needed in making a careful selection of matter, and uncommon good sense in distribution. We are commanded to sow beside all waters: some of our work must be out of season as well as in season. Every tract distributor has the encouragement of the Master's example, who "went about doing good." Every distributor literally "goes forth weeping," praying, expecting. Such shall doubtless come rejoicing, bringing their sheaves with them.

Dr. Gillet followed in a brief address, emphasizing by several illustrations the value of little things in Christian work.

In the Broadway Church, Robert N. Crawford, Esq., presided. The first speaker was Dr. J. H. Vincent.

He spoke of the tract as an instrumentality for the evangelization of the world, and especially for counteracting the schemes of men opposed to the Gospel. The dangers to the republic from Romanism were referred to, and the duties of watchfulness and earnest work for the truth were urged. He closed with describing the type of Christianity needed in our churches to reach the masses and uplift them.

The second speaker was the Rev. S. G. Smith, D.D., of St. Paul, Minnesota. Following in the line pointed out by the first speaker, Dr. Smith presented a strong picture of the evil elements of the age, which threaten equal danger to the republic and to religion. He urged that the press be employed as an aid to Christianity, and that we set against a corrupt and corrupting press the power of an aggressive, earnest spiritual literature.

The third address was made by the Rev. J. L. Hurlbut, D.D.

He showed how in every age of the Church's history the pen of the writer has been as useful as the voice of the preacher. The reformation

set in motion by Wycliffe, Huss, and Jerome in the fourteenth century failed, while that inaugurated by Luther transformed the face of Europe. The reason was that in the meantime the press had been invented, to supplement the reformer's work and to circulate his thoughts every-where. The press was a great aid to Wesley and to the founders of American Methodism.

The speaker gave an account of the work of the Tract Society in the South through the *Good Tidings* in Mexico, and in Europe.

In the First Church Dr. Gilbert and Dr. Vincent addressed the meeting. We have no report of these addresses.

On Monday afternoon in the Eutaw Street Church a tract conference was held. The Rev. Joel Brown presided, and Dr. Freeman led the conference. Views were interchanged concerning the best methods of tract distribution, and specimens of the tracts circulated by the Society were exhibited.

GERMANY AND SWITZERLAND.

We have received from the Rev. H. Nuelson, D.D., a report of the work of our Society in Germany and Switzerland. He writes from Bremen, Nov. 28, 1887:

We have printed since January 1 almost twice as many pages as we did in 1886, and then we had a good many applications for grants from more people that need our help than any time before. All this accounts for this large balance against us.

Glad as we are of having been able thus to spread sound Methodist doctrine and to testify against vice and intemperance, we could not proceed at this rate were it not that besides the generous help we get from the parent Society perhaps some special assistance comes from private sources. Our excellent temperance tracts are very much in demand. Friends of the good cause who are able to aid us in spreading temperance reading may be sure their gifts will be well applied.

We rejoice in perceiving that the tract cause receives more and more attention. The book agent reports that in the year 1886 there ~~were~~ printed,

Tracts, Series I, 750,000 copies.

"	" II,	140,000 copies, or pages.....	4,200,000
"	for children, in packages,	pages.....	3,600,000
"	handbill,	10,000 copies, or pages.....	250,000

Making a total of pages..... 8,050,000

We publish now 306 different tracts for adults, and our *Temperance Friend*, a semi-monthly paper with 1,676 subscribers.

As you will notice in statement, we collected in the two Conferences this year 478 marks, making 91 marks more than the year before.

FINLAND.

In the MANUAL for October, 1887, we announced that the Board made a grant of \$50 for a paper in Finland. We have already heard from there, as will be seen by the following letter from the Rev. B. A. Carlsen, dated Helsingfors, Nov. 15, 1887. Specimens of the paper sent us show it to be a very beautiful little sheet.

Permit me to express my heartfelt thanks to you and the other members of the Board of our Tract Society at New York for the very welcome \$50 for our periodical, the *Nya Budbäraren*. The aid thus afforded by you enables me (with good hopes of success) to publish the paper during next year also.

From the beginning of its publication the issue has been 1,000 copies every month, excepting two months, when we published 2,000 copies.

During its first year the number of subscribers was only 340, but during the present year we have had about 500. It is to be noticed that the total number of our members in Finland amounts to no more than 350 as yet. The most of the remaining copies we have distributed gratuitously as tracts to our congregations and the destitute.

The Finnish people do not appear to be generally attracted by religious publications periodically issued. During the past few years enterprising and highly-gifted men have tried, with much perseverance, to publish religious papers in both languages of the country, but had to give up the enterprise for want of subscribers. Notwithstanding this failure we believe that our little paper, advocating an unadulterated Christianity as it does, will, by degrees, be able to work its way and attain an ever-increasing circulation among this sturdy people of the North, about which I shall gladly (as occasion offers) report to you.

By this mail I send you No. 11 of our paper, the *Nya Budbäraren* (*The New Messenger*) for this year, together with some copies of temperance tracts, of which we during this year have distributed gratuitously 9,000 copies. Besides this, eight different tracts and the Articles of Religion and General Rules of our Church are being printed in the Finnish language.

INDIA.

We have an interesting report from the Rev. J. M. Thoburn, Jr., under date of Calcutta, Oct. 4, 1887. He urges the importance of large appropriations for the press in India, in view of the great number of readers for all kinds of printed matter. They will read the good if they can get it; if not they will read the evil, which they can easily get. He says:

A rupee is more to us now than it ever will be again. I am, of course,

an interested party, but I do not believe the Tract Society can find a better instrument anywhere in this world than here in India. The natives are reading every thing, and, like our forefathers in Wesley's time, they are "all at it and always at it." I believe Ingersoll has as many readers as Christ, and certain I am that the *Police Gazette* is a moral paper in comparison to some of the productions of the native press of India. There is one thing I have noticed about the natives here, they have no prejudice against Christian literature. It is difficult to conquer them for Christ, but the easiest thing in the world to get them to read about him, and the more they read the easier it will be to win them.

KOREA.

We are glad to hear from this very interesting country, which has only lately been opened to the work of our Society. Though we have not yet been able to accomplish much we have made a beginning, and hope to increase our efforts as time goes on. We have here a letter from the Rev. H. G. Appenzeller, the superintendent of the Mission, dated Seoul, Sept. 24, 1887:

Inclosed please find my financial report for the past year. It is short, but I hope not without interest. I wish we could have had occasion to use more money in disseminating Christian literature.

During the visit of our Bishop Warren this whole subject was discussed, and the coming year will find us pushing this part of our work more than ever. I have several tracts translated, and now that I am a little more familiar with the language shall supervise their publication.

You notice I have a colporteur. This is the same man who translated St. John. Our Mission has purchased a house in the city fifteen minutes' walk from where we live. This brother has charge of it. We expect to make it a kind of head-quarters, to which Koreans can go and read about Christianity undisturbed. I was very much pleased this morning when, for the first time, I visited the place, and found the brother had set aside two rooms to be used by friends from the country who may have come to study the Word or receive baptism.

The colporteur has been distributing Testaments, or rather copies of St. Mark and our Catechisms this week around Seoul. He worked three days, sold two Catechisms, gave two away to be examined, and was beaten twice—that is, struck with the hand. Good report. He will go into the country in a few days for a two months' trip, and I hope to follow him next year. In the country the feeling of opposition is not so strong as here, and I am looking forward to a good harvest.

We are having under consideration the advisability of starting a publishing agency here. Something of the kind ought to be done. We cannot afford to have our printing done in Shanghai or Yokohama be-

cause of the loss of time. Undoubtedly a splendid field is open to us in this line. The Koreans are a literary people and read with eagerness whatever is printed. We can do much with Chinese tracts, and expect to use them right along in our work, but our main reliance must always be the spoken tongue. Besides religious tracts we must have some on education, some on medicine, seeking in this way to keep our work before the people. Very little, however, can be done in this line until we are reinforced, as I have now more than I can possibly manage. I shall report to you regularly what we are doing or hope to do.

The Catechisms translated in Japan, under the supervision of Dr. Maclay, are of great service to us.

CHINESE TRACTS.

Some time last year the Board made an appropriation for the importation of Chinese tracts for distribution among the Chinese in this country. These were ordered immediately, and in due time were received and are now ready for distribution. The following are the titles : "On God ;" "The Creator ;" "On Worship ;" "Mirror of Conscience ;" "Religious Allegories ;" "Three Essential Truths ;" "Two Friends ;" "Leading the Family to Truth ;" "To Stop Bad Language ;" "Cause of Calamities ;" "True Way of Happiness ;" "Christian Doctrine in Verse ;" "Barren Fig-Tree ;" "The Sower ;" "The Leaven in the Meal ;" "The Prodigal Son." There are in all sixteen different tracts.

Any pastor who has Chinamen in his neighborhood, whom he wishes to supply with Chinese tracts, can have them on application to the Corresponding Secretary, Dr. J. H. Vincent. Please to give the name of the charge, the name of the Conference, and the number of Chinese in the place for which the tracts are asked.

AMONG THE GERMANS IN THIS COUNTRY.

The Rev. H. Liebhart, D.D., sent to the Board at its December meeting the following report of the tract work accomplished among the Germans in this country :

With gratitude to God I can report progress all along the line of our tract work during the past year.

A new impulse has been given the work, new channels opened, and every-where new workers have entered the field. Especially gratifying is the fact that our German sisters have organized themselves in many con-

gregations and are doing a grand work in distributing tracts, inviting people to the church and bringing children to the Sunday-school. The result of such organized and persistent effort has been the establishment of many new churches and Sunday-schools. This is true of many of the larger cities as well as the more remote country districts of the West and North-west, where the work is making rapid progress.

At the anniversary of last year our attention was called to the propriety of publishing tracts which contain nothing but Scripture texts, and, thinking that such a series might prove especially valuable to our German people, we published a package of "Bible Tracts," containing 155 pages and 57 tracts, a list of which has been furnished to the secretaries. The topics of these tracts are discussed only in the language of the word of God, and they will certainly serve a good purpose in our mission work.

The total number of German tracts printed this year is 275,000, and the total number of pages 1,550,000. The whole number of German tracts stereotyped by the Western Methodist Book Concern is 586, comprising 3,725 pages.

AMONG THE SCANDINAVIANS IN UTAH.

For several years the Board has made grants of papers for distribution among the Scandinavians in Utah, especially among the Mormons. The following report from the Rev. M. Nelson will, we are sure, be read with interest:

In rendering my annual report of the distribution of Scandinavian literature in connection with our missionary work in Utah, I am glad to be able to state that our literature is being read with unabated interest, and is constantly opening new doors and giving increased opportunities to our missionaries and teachers.

Many of the people who receive papers are too poor to become regular subscribers, and others are yet so much under the control of the Mormon Church that they would not dare to subscribe, but like to read the paper when brought to them. Only a few have refused to accept our literature. We have this year collected \$13 20 from our readers. This is only a small amount, but it is an evidence that the papers are appreciated, and is about twice as much as was collected last year. This money has been used, as formerly, to secure additional papers.

We have distributed of *Den Christelige Talsmund*, 6,500 copies; *Sondebudet*, 572 copies; total, 7,072 copies. But while we appreciate the good done by our Scandinavian papers (as powerful allies in the mission work, and an opening wedge to secure access to many new homes and hearts) we also realize that these papers do not meet our present wants. As a matter of course the people of Utah are largely interested in the affairs of this Territory, and this is especially the case at present. We are now in one of the most interesting and decisive epochs of the history of the Territory. The arrest of polygamists and unlawful cohabiters is

almost the order of the day. The Government has just begun suits against the Mormon Church to escheat their unlawfully acquired church property, and a "Receiver" has already been appointed by the Supreme Court of Utah. A tremendous effort will be made this winter to have Utah admitted into the union of States in order to perpetuate polygamy. The Mormon press is constantly giving perverted and prejudiced reports of the doings of the federal courts, in order to deceive the people and still more embitter the feelings of the people against the Government and all "outsiders," and the Scandinavian Mormon papers faithfully follow suit with their American falsifiers. All this causes an unusual excitement among the people and an eagerness for reading the "news." At this important turning-point we need something to counteract the falsehoods of these "lying witnesses" and give correct information to the people about the true situation, and at the same time furnish healthy religious reading and church news. This matter was laid before Bishop Walden at our last annual meeting, and he became much interested in the subject.

To meet this imperative demand we believe that the most practical plan, at present, would be to secure some columns weekly in our Danish and Norwegian papers, to be devoted exclusively to Utah and the work here, and carefully edited by one of the missionaries in the fields.

We also are much in need of suitable tracts in our own language, especially prepared with a view to meet the false Scripture interpretations of the Mormon Church. Our missionaries have not the time nor proper opportunities for theological discussion as they visit from house to house, but these tracts would serve as "eye-openers," and unquestionably do much good.

FROM THE WEST AND NORTH-WEST.

The Rev. J. C. W. Coxe, the agent of the Society for the West and North-west, presented his quarterly report to the Board at its December meeting, from which we make the following extract :

The quarter just closing covers my tour of visitation to the fall Conferences, embracing the St. Louis German, Iowa, Des Moines, West Nebraska, Nebraska, North-west Iowa, Upper Iowa, North German, Minnesota, North Dakota, and Dakota. I addressed each of these Conferences on the nature and pressing needs of our work, and at most of them held an anniversary. These several points have been pressed upon the attention of the preachers :

1. The number, variety, and wide range of adaptation of our tract publications, covering every phase of spiritual life, the doctrines and economy of the Church, the various forms of heresy in life and creed, and the most approved methods of individual and associated Christian labor. To enforce this point I have carried with me and distributed a large number of specimens of our publications.

2. The wisdom of a more vigorous policy in the home circulation of tract literature. To this end I have presented various modes of tract circulation; indicated the value of the Tract Committee as a pastoral aid, if wisely used; pointed out specific tracts particularly adapted to certain occasions and needs, and urged a revival of this Wesleyan mode of Christian evangelism.

3. The great need of more liberal contributions to the funds of the Tract Society. I have pleaded for loyalty to the spirit of the Methodist Discipline—a collection from every pastoral charge. To secure this would be an immense gain to our treasury. The reports from most of the Conferences show but a beggarly pittance doled out from about one half of the charges. I have not asked for large things, but have pleaded for fidelity in little things and protested against sacrificing the weak to strengthen that which is already strong. The observance of Good Tidings Day has been made prominent, and various ways have been indicated of making the day one of delight and profit. In this connection I have suggested the distribution of tracts as samples at the close of each service of the day.

In addition to these lines of work I have sought by private and public conferences to learn the objections which pastors entertain to tract work, the difficulties which they encounter, the successes which they have witnessed, and to present the wise word of counsel or encouragement as far as possible. If the pastors have learned little from me, I bear them testimony that I have learned much from them which I hope to make useful in advancing the work of our common Lord and King.

The following summary may indicate the scope of my labors for the quarter: number of Annual Conferences visited, 11; District Conferences, 2; churches visited, 2; sermons and addresses, 37; miles traveled, 7,372.

My correspondence has been large, the demands on my time many and exacting; but I have endeavored to answer every call, have not failed a day in labor, and have spared neither time nor pains, knowing that "The King's business requireth haste."

OUR SPECIAL AGENT FOR NEW YORK CITY.

The following extract from the report of the Rev. G. H. Goodsell, the Special Agent of our Society for New York city, presented to the Board at the December meeting, will be read with interest:

Our tracts have had a larger circulation this than during the previous quarter, the total number of pages being 194,324, which means plenty of hard work, travel covering a good deal of ground, and the visitation of many localities. I have preached and presented our cause in the following churches: Cornell Memorial, Morrisania, Kingsbridge, West Farms, Bethany Chapel, Beekman Hill, Tremont, Washington Heights, First Church Hoboken, Twenty-seventh Street, and Washington Square,

I spent Good Tidings Day at Seventh Street in the morning and at 109th Street in the afternoon. Large audiences were present at both these services, made especially interesting by hearty co-operation of the pastors. I have also preached at Fordham, Duane, Jane Street, Franklin Street, Woodlawn, Williams Bridge, St. Mark's, North New York, and Bedford Street.

Our tract work is taking hold of our churches in Eighteenth Street, West Harlem, West Farms, Fordham, and Jane Street. The last, through the pastor, the Rev. Stephen Merritt, reports the most gratifying results in the filling up of the Church. Good news also comes from 104th Street.

I have visited the city prisons, Blackwell's Island, Governor's Island, and the Navy Yard. The sailors prefer our tracts to all others. Quite a number of our pledge-cards have been returned to us signed.

At the Convention of Christian Workers, held at the Broadway Tabernacle during the month of October, I placed an exhibit of our tracts on the tables provided. They were viewed by large numbers of people, and were highly commended by those experienced in the work of tract distribution. This was a representative meeting of workers of this country, Canada, and Great Britain.

Our State Street office has been a center of tract distribution and Christian work exceeding in interest and amount any thing previously reported. I am pleased to announce that the future of the work in that part of the city is now provided for, and will be carried on under the auspices of the New York City Church Extension and Missionary Society of our Church. A chapel and offices have been provided. I am grateful to the members of this Board for their co-operation, enabling me to carry on the work until relieved by a society whose special mission and financial strength just meet the conditions that are presented. This Board will ever have the satisfaction of having pioneered a work which will long live in the future of our city Methodism, a blessing to the thousands we hope to reach under the present arrangement.

GOOD TIDINGS DAY.

Good Tidings Day was again observed, in 1887, on the third Sunday in October. After careful consideration of the whole subject it was thought best to make a change in the mode of supplying the Service prepared for its proper observance. Instead of sending the Service out gratuitously, at the cost of the Sunday-School Union and Tract Society, it was thought best to place the matter of its publication in the hands of the Agents of the Methodist Book Concern and let each pastor order from them the number desired at the low price of one dollar a hundred. By this plan our office was saved from the labor of filling orders and of keeping accounts, which is really the work of the publishing department.

The pastors were also requested by circular to send their collections taken on Good Tidings Day to any of the various local treasurers most convenient. This for various reasons was preferable to having the money sent to our office ; but it prevented us from hearing from as many as we might under other circumstances have heard from. However, we learn from various sources that the day was well observed and the interest of the previous years maintained. A number of pastors wrote to us brief reports of their observance of the day. From these we make the following extracts, which we doubt not will interest the reader, and we hope may stimulate others to similar efforts the ensuing year :

Good Tidings Day was observed with crowded house both morning and evening. The house was beautifully decorated in harmony with the autumnal season.

The day grows in interest with us.

Had a grand Good Tidings Day. The collection was increased one hundred and forty per cent.

Good Tidings Day was a fine success. We used the Service and enjoyed it very much. Our collection of \$10 is nearly double the largest amount ever raised by this Church.

I have sent to Phillips & Hunt a draft for \$20 as proceeds of our Good Tidings Day. We were obliged on account of the late session of our Conference to observe the day one week later than the appointed time. The day was never observed here before. Our people say it was the best children's service ever held in the church.

We observed Good Tidings Day. It was a successful service. One class had charge of the decorations, which consisted of leaves, corn, grapes, pumpkins, cabbages, and lots of other things. The people were pleased ; the children were happy ; the collection good. This service was a benefit to my church. I have observed it ever since it began.

We observed Good Tidings Day and had a royal time. Short addresses by the laity were the order of the morning exercises, and at night a very excellent concert was given by the school, the programme consisting largely in selections from the exercises provided for the day.

The day was hailed with joy by us. The interest in the day is increasing spiritually. Intellectually we understand more of the intention of those who first said, " Let us have a day in which to bring before the Church the work of the Sunday-School Union and the Tract Society." Financially our interest has increased over previous years.

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows; large or small panes of glass. 850 churches have used it.

1886.—SEVENTH YEAR.

Hundreds of churches, offices, bath-rooms, etc., have our paper in use. We seldom get complaints of any kind and *never when the work is done by the ladies or the pastors*. A window papered by our method eleven years ago that has never been repaired is still good. *Our paper always sticks when directions have been carefully followed*. It is oiled and varnished after it is applied to the window. The oil makes it translucent and in drying it combines with the paste and makes a durable cement. As a substitute for sun shades or blinds it is perfect, and our experience is that it is more durable and better in every respect than cheap stained glass. During the past few years a number of new churches costing from \$5,000 to \$15,000 have used it.

We get many complimentary letters for which we are always grateful.

Rev. R. K. WAKEHAM, Ellicott City, Md., says: "It is all that you claim for it, and more than one would imagine it could be before trying it."

Rev. W. B. BARR, Grove City, Pa., writes: "The paper looks splendid and gives very good satisfaction."

Rev. D. L. A. DETZER, Huff, Indiana, writes of our paper: "I put it on myself; I am very, very much pleased."

Rev. D. C. PLAMUT, Bismark, Dak., writes: "Your paper received and put on. It looks finely."

T. C. DAVIS, Morehead City, N. C., writes: "To my surprise, it pleases everybody."

Rev. J. G. LIEST, Kansas City, Mo., writes: "The paper you sent us is all right."

Dr. J. W. O. JENKINS, Greenland, N. H., writes: "I think it equal or superior in offices to real stained glass."

Rev. W. G. CONNOR, Georgetown, Texas, writes: "Several years ago your house furnished the colored paper for the windows of our chapel, and I write hoping you have more of the same kind."

Rev. J. K. CARTER Del Rio, Texas, writes: "I have put it on and am thoroughly pleased with it. It is a grand success."

Rev. F. W. NORTHCOTT, North Vernon, Indiana, writes: "The paper gives entire satisfaction. It is beautiful and cheap."

In ordering, send rough drawing showing size, shape and number of panes of glass in each window. Give sizes in figures, and make paper patterns of odd shapes.

We make many designs and many combinations of colors and give full directions for putting on.

PRICE, SIX CENTS PER SQUARE FOOT, SURFACE MEASURE OF WINDOW.

Samples of the paper will be sent for 50 cents, and if the size of window and shape of panes are given, a suitable design and pattern will be made for a part of the window. No other orders filled for less than \$1.00

All orders must be accompanied with draft on New York or Post-office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D., express charges will be added. Address,

BENJAMIN D. PRICE & CO.,

1026 Arch Street, Philadelphia, Pa.

PAPER IMITATION OF STAINED GLASS

Equally adapted to large or small windows. Large or small panes of glass.

850 churches have used it.

The following churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* stained glass in other churches.

Mobile,
Globe,
Pine Bluff,
Siloam Springs,
Black Hawk
East Oakland,
Florence,
Grangererville,
Los Angeles,
Livermore,
National City,
Oakdale,
Orville,
Pomona,
San Francisco,
Sonoma,
South Pueblo,
Fresno City,
Redding,
Ione,
Crescent City,
Willows,
Golden,
New Haven,
Tolland,
Washington Depot,
Brooking's,
Grand Forks,
Omaha,
Mandan,
Mount Vernon,
Watertown,
Ellendale,
Park River,
Wyoming,
Wilmington,
Imogene,
Ipava,
Iuka,
Medora,
Minonk,
Nashville,
Peking,
Hooperston,
Kankakee,
Hennepin,
Utica,
Bloomfield,
Galveston,
Greencastle,
Jamestown,
South Bend,
New Haven,
Sheridan,
Hartville,
Evansville,
Mittchell,
Belmond,
Carson,
Corydon,
Clearfield,
Elwood,
Ridgeway,
Sidney,
Tama City,
Des Moines,
Keokuk,
Missouri Valley,
Pella,
Red Oak,
Van Horne,
West Branch,
Agency City,
Sabula,
Edgewood,
Colesburg,
Camden,
Eureka,
Concordia,
Junction City,
Louisville,
Sharpsburg,
Bastrop,
Camden,
Hartland,
Madison,
Davidsville,
Federalsburg,
Rock Hall,

Alabama.
Arizona.
Arkansas.
"
California.

Colorado.
Connecticut.

Dakota.

Delaware.
Illinois.

Indiana.

Iowa.

Indiana.

Illinois.

Indiana.

Kansas.

K

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, NO. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of ; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

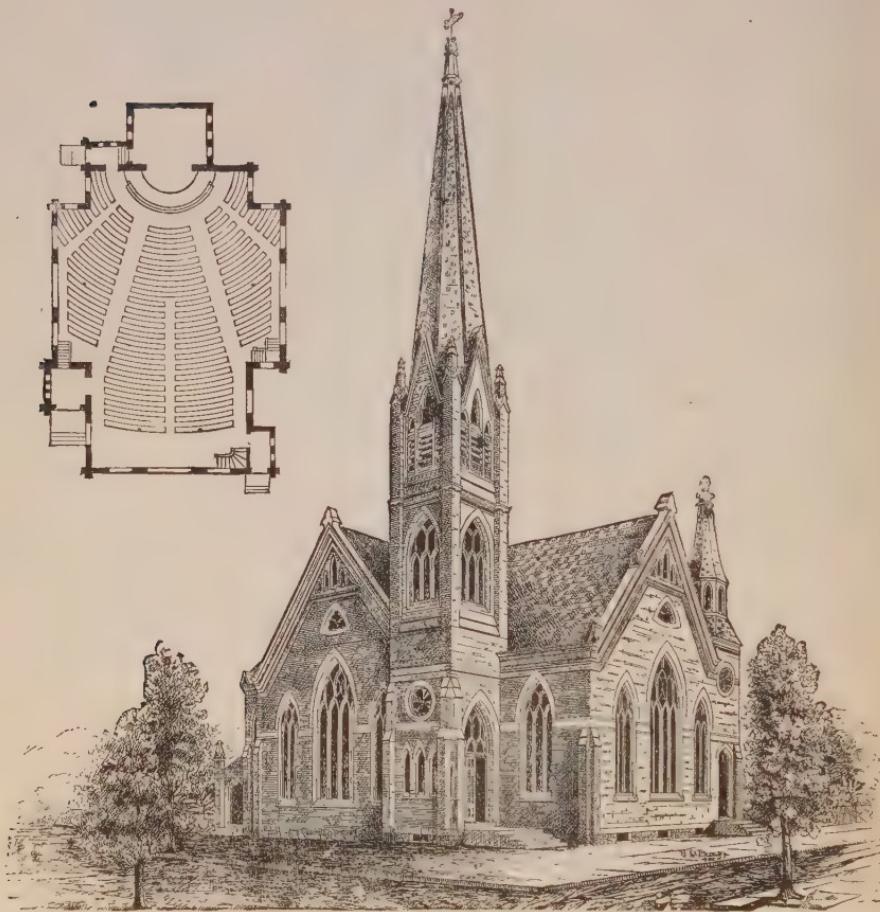
IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....
.....
to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



OUR MODEL CHURCHES.

A GEM of grace and beauty, is it not? It is one of several new designs which will appear in our catalogue for 1888 to be issued in March.

The walls are of brick. The rafters are partially exposed and the ceilings in oiled wood, laid off in panels. The body of the building is 43x80 feet, with transepts projecting 8 feet 6 inches, making the width, including transepts, 60 feet. The organ recess is 16x22 feet. The main floor is inclined toward the pulpit and provides 650 sittings in the pews. The galleries extend on three sides and provide 300 additional sittings. The

cost of the building, where material and labor are cheap, will be from \$20,000 to \$25,000. The price of the plans, detailed drawings, etc., will be \$75.

OUR ARCHITECTURAL DEPARTMENT is, for its purposes, the best in the world. The Wesleyans of England, the Congregationalists, Presbyterians, Baptists, and perhaps some others in this country, publish illustrated plans for churches, but ours excel them for both beauty and convenience, and our variety is the largest of any. Besides, others simply refer those who wish plans to the architect who may have prepared the particular designs described. We have a large accumulation of original drawings to which additions are being constantly made, and can furnish any described in the catalogue, together with detailed drawings, specifications and form of contract, complete at the very low price stated in our catalogue. Up to September 1 the total plans furnished from the beginning were for churches, 2,955, and for dwellings 96. During the three months following we furnished for churches 86 and for dwellings 3, making in all to December 1, 1887, 3,041 designs for churches and 99 for dwellings.

Our friends who follow the plans closely, permitting no changes, are, with rare exceptions, more than satisfied; indeed, the few exceptions where complaints have been made show that the difficulties complained of grew out of disregard of the plans and specifications, or attempted improvements.

If you wish to build either church or dwelling send for catalogue. If you desire merely to see what we have, inclose 25 cents to pay cost of printing and mailing.

Address A. J. KYNELL, LL.D., Corresponding Secretary,
1026 Arch Street, Philadelphia, Pa.

THE PAPER IMITATION OF STAINED GLASS is a good thing, especially for the ornamentation of windows already in, and for plain glass windows in cheaper churches. We have recently seen one or two churches where the paper is blurred and easily comes off, but a glance shows clearly that the directions for putting it on had been disregarded. Full instructions

accompany every order and should be strictly followed. For full information see advertisement, and for samples, etc. address BENJAMIN D. PRICE & Co., 1026 Arch Street, Philadelphia, Pa.

LAWs AND FORMS FOR CHURCHES.—Those who have carefully examined this book, and who appreciate the importance of care in organizing churches and taking title-deeds, agree in saying that it supplies a long-felt want. The laws are so collated and the forms in the appendix so simple and so clearly described that any one of ordinary intelligence can readily understand what is needful as to legal incorporation and proper title-deeds in any of the States or Territories. Price, including postage, to ministers and churches, \$3 50. For book or circular giving further description address Rev. A. J. KYNETT, LL.D., 1026 Arch Street, Philadelphia, Pa.

THE PRESENT CONDITION.

THE summary of the treasurer's report, given in the following pages, shows: That to meet applications on file November 1 would require, in addition to balance then in the treasury, \$91,000. On December 15 we had on file applications from 150 churches asking donations of nearly \$40,000, and loans of nearly \$75,000. These will be largely exceeded before these figures will come under the eye of the reader, for additional applications are being received every day. After careful sifting, the committee on applications recommend that 26 of the whole number be *now* granted. To pay these will require nearly \$25,000. The remainder, though many of them are cases of distressing want, must await the receipt of funds.

This condition is very painful and perplexing, for these churches all feel that they are precisely such cases as our Board was organized to help. But we have neither mine nor mint, and the only thing we can do is to urge the Church at large to put it in our power to grant at least the most needy and deserving of these applications. We address this appeal,

1. To all presiding elders and pastors, urging that our

Church Extension collection be taken at the earliest possible day, and that *at least* the amount asked under provisions of the Discipline be promptly secured and forwarded to our treasury.

2. To generous friends, especially those who have helped or can help, with special gifts of \$250 for frontier churches, for a very large number of the applications on file are from the frontier, and their necessities can be met in this way.

3. To churches indebted to the Board on account of loans. There are several hundred of these, and many who have been accommodated in a time of urgent need are now behind with installments past due. If those who are delinquent would immediately pay principal and interest now due we could promptly meet the wants of others who greatly need the accommodation.

We most earnestly appeal to all our friends, specially those above referred to, and to any others who may have it in their power to help us in the present emergency. Important interests are at stake. Please respond promptly, and communicate with Drs. Kynett and Spencer, Corresponding Secretaries 1026 Arch Street, Philadelphia, Pa.

DEVIL'S LAKE.

Why call it that? He never owned a foot of land or water. He is every-where a trespasser and should be ejected, and that is just what the Methodists are proposing to do in the North Dakota town bearing this *improper* name.

Two years ago they began to build a church by our plan No. 19-a, and we helped them by donation \$250, and loan \$500, the pastor, Rev. T. H. Scheckler, leading the way. *The Methodist Pioneer* for December tells the story:

He labored zealously for two years, working with his own hands, ably seconded by an efficient Ladies' Aid Society. He was rewarded by seeing finished and furnished a comfortable house of worship, which is an ornament to this "thriving little city by the lake." The present pastor, Rev. F. Doran, has been one month in charge, during which time he has been arranging to dedicate the church. November 27 was the day fixed upon for such services. Rev. D. C. Plannette, presiding elder, was present, preaching morning and evening in his usual energetic manner and con-

ducting the raising of the finances with skill. There was a debt of \$213 besides the Church Extension claim. Of this amount \$51 had been raised during the previous week from a lecture and personal donation by Chaplain G. W. Collier, of Fort Totten.

The indebtedness was provided for, save the loan from the Church Extension Society, and that was assumed by the Ladies' Aid Society. Practically the church in Devil's Lake is out of debt, and in a solemn and impressive manner it was dedicated to the worship of Almighty God. The entire cost of the church, including lots, was \$2,700. It will seat 200 people. Methodism is an assured fact in Devil's Lake. Congregations crowd the church. Extra seating must be provided. The salary promised the pastor is the highest thus far in the district—\$1,400. The presiding elder's claim was met in full for the first quarter. The pastor and a few devout ones in the congregation are earnestly praying and laboring for a revival.

All right. Drive out the devil and change the name.

WANTED, FIVE HUNDRED MEN.

The Methodist Pioneer for December, published by Rev. D. C. Plannette, presiding elder Grand Forks District, North Dakota, says:

In order to meet the increased demand for churches in North Dakota, the above number of men is wanted to give one dollar each to the Board of Church Extension of the Methodist Episcopal Church. For every dollar that is given we will get six dollars in return; or three thousand dollars for the five hundred. This is certainly better than even our noted "twelve per cent. and a bonus," and ought to catch the eye of every true business man in North Dakota. We failed to raise our apportionment last year, and hence are somewhat crippled in getting the help we so much need. We ought to raise this \$500 before the 1st of January, and thus place the \$3,000 to the credit of the North Dakota Conference to assist in church building within its bounds. Will each pastor secure twenty or twenty-five of these men or their dollars and report them to me before January 1? Also, take your regular Church Extension collection from your congregation, reporting both to *Pioneer* for publication and sending amount raised to Rev. A. J. Kynett, LL.D., 1026 Arch Street, Philadelphia.

With cash send names of charge, district, and Conference, and you will receive a voucher, to be handed in to the Conference next fall. The *Pioneer* subscribes \$5 to this fund. Who's next.

REPORT OF THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH.

To the General Committee of Church Extension convened in Philadelphia, November 17, 1887:

This has been the most successful year of Church Extension in the history of our work. The gifts of the people to the cause have been larger than in any preceding year, and so the disbursements also have been larger than ever before.

The largest collections by Conferences heretofore were during the first year of this quadrennium, when \$108,759 60 were reported. The next largest was for the year preceding—\$108,433 56, and the next largest was in 1886, when \$99,445 91 were collected. During the fiscal year just closed the collections by Conferences reached the gratifying sum of \$119,976 41, being \$11,542 85 above the largest amount ever contributed by the churches in any one year, and \$20,530 50 increase over the receipts from Conferences last year; and yet this amount does not show the full collections of the churches, as five Conferences, which last year contributed \$3,889 60, have to this date reported only \$156. If the collections from these Conferences had been forwarded, as they should have been, the total amount of Conference collections would have been at least \$124,000, and the increase of Conference collections over any previous year would have exceeded \$15,000, and would have been \$25,000 more than those of last year. These delayed reports will probably be received early the coming year.

The *net* receipts from all sources on GENERAL FUND this year exceed the highest of any previous year by \$7,335 30, and are \$18,333 33 larger than those of last year.

The *net* receipts on LOAN FUND are exceeded only by the years 1871, 1875, 1882 and 1883, during which periods the largest special gifts were received on annuity, and are \$18,416 76 greater than those of last year. The *total receipts* from all sources largely exceed those of any year since the organization of our Church Extension work.

The LOANS RETURNED have, with slight and unimportant

variations, steadily increased from the beginning, and have exceeded those of 1886 by \$5,147 10.

THE DONATIONS TO CHURCHES this year exceed those of last by \$16,009 38, and those of 1884—the highest of any preceding year—by \$12,912 60.

THE LOANS TO CHURCHES this year exceed those of last by \$26,465, but do not reach those of 1884 by \$2,285. The larger receipts on Loan Fund near the close of 1883 made the year 1884 memorable for the large amount of loans in that year.

The report of the Treasurer, submitted monthly to the Board, duly audited, and now summarized for the use of the Board and the General Committee, showing separately the General Fund, available for all forms of work, and the Loan Fund, available only for loans, is as follows :

GENERAL FUND.	DR.
To Balance, November 1, 1886:	
In marketable securities.....	\$30,607 06
In cash.....	9,358 02
	\$39,965 08
To sundry receipts from—	
Conference collections.....	\$119,976 41
Miscellaneous sources, bequests, etc.....	15,924 53
Interest on loans.....	22,724 22
	\$158,625 16
Giving for general purposes—donations, etc.....	\$198,590 24

Per Contra.

The disbursements have been—	
By donations to churches, etc.....	\$134,445 76
By Interest and Annuities.....	22,928 98
	\$157,374 74
Balance, October 31, 1887:	
In Loan Fund—temporarily.....	\$886 79
In marketable securities.....	27,170 39
In cash.....	13,158 32
	\$41,215 50
	\$198,590 24

LOAN FUND,

To Balance, November 1, 1886:

In marketable securities..... \$5,761 23

To sundry receipts from—

Gifts, bequests, etc..... \$5,182 10

Subject to life annuities..... 41,217 12

Loans returned..... 58,602 76

\$105,001 98

Giving for loans to churches.....

\$110,763 21

Borrowed from General Fund to meet necessity.....

886 79

Total used in loans to churches..... \$111,650 00

Per Contra.

By loans to churches..... \$111,650 00

RECAPITULATION.

General and Loan Funds.

To balance from last fiscal year..... \$45,726 31

Receipts:

General Fund..... \$158,625 16

Loan Fund..... 105,001 98

\$263,627 14

\$309,353 45

Disbursements:

General Fund..... \$157,374 74

Loan Fund..... 111,650 00

\$269,024 74

Balance General Fund..... \$41,215 50

Less overdraft of Loan Fund..... 886 79

40,328 71

\$309,353 45

A comparison with last year shows:

Of total receipts on General Fund, an increase of..... \$18,333 33

Of total receipts on Loan Fund, an increase of..... 18,892 80

And so a total increase of..... \$37,226 13

CHURCHES AIDED.

With amounts disbursed as above stated we have aided churches as follows:

By donations, without loans..... 305

By loans (including 6 parsonages)..... 69

By donations and loans..... 148

Making total number aided..... 522

being eleven more than were aided during last year. With this addition the total number of churches aided from the beginning is 6,327.

Still continuing the policy of paying grants only on condition that the churches interested shall first perform a specific amount of work to insure the completion of the enterprises, we close the year with grants already promised, on the conditions indicated, to 188 churches :

For Donations of.....	\$35,185 00
And Loans of.....	33,830 00
Total.....	\$69,015 00

In addition to these we have on file, not yet considered, applications from 112 churches asking :

Donations of.....	\$29,514 00
Loans of.....	33,250 00
Total.....	\$62,764 00

requiring in all \$131,779, or over \$91,000 more than the entire balance in hand, to meet the grants already made or formally applied for.

EMERGENCY FUND.

The General Committee last year authorized the sum of \$6,000 as an Emergency Fund, from which churches were to be aided by special donations outside the regular appropriations to Conferences in cases where unforeseen calamities should make such help necessary.

Six cases of disasters have had relief from this fund as follows :

Old Bethel Church, Charleston, S. C., Conference.....	\$300 00
Wesley Church, Charleston, South Carolina Conference.....	300 00
Centenary Church, Charleston, South Carolina Conference.....	500 00
Summerville, South Carolina Conference.....	125 00
Gedburg, South Carolina Conference.....	50 00
Black Hawk, Colorado Conference.....	500 00
Total Special Relief.....	\$1,775 00

The South Carolina cases were made special by injury to the churches caused by the earthquakes in that region, and

the church at Black Hawk was destroyed by flood. The credit to the Emergency Fund enables us to give speedy help to these specially needy cases. The experience of the year proves the value of such a fund, and that an amount should be set apart each year for such form of special relief.

SPECIAL FRONTIER CHURCHES.

Special gifts for frontier churches have continued during the year, thirty-seven, aggregating \$9,250, having come into the treasury. Twenty-nine of these have been applied, securing the erection of 29 frontier churches valued at \$65,650, with a membership of 1,056 and 2,000 Sunday-school scholars. These donations were accompanied with loans aggregating \$8,000. Eight of the gifts received have not yet been placed, on account of special conditions attached to each by the donors respectively, and not yet fully complied with. These are in process of adjustment, and will probably be paid in accordance with the conditions stipulated early the present year. Besides these three remain from the year preceding, making eleven special gifts not placed for the reason indicated ; and this while very many more, ready to comply with the general conditions on which special gifts for frontier churches have been invited, are asking this aid in vain. The facts suggest to all who wish to aid the work the importance of avoiding impracticable conditions. One of the cases carried forward from 1885 requires that the church shall bear a particular name and shall be built within a specified territory. It is easy to see that much time may elapse before such conditions can be met, and that others equally deserving, and promising may continue unaided.

The tabulated statement of the results of this plan, published in our annual reports, and in a separate pamphlet which will be sent to any who ask for it, cannot fail to satisfy all of its great value. We renew and urge upon all the appeal in behalf of greatly-needed churches on the frontier. It is probable that within the next year we shall complete the four hundred originally contemplated, but the necessities and opportunities are constantly enlarging. A little more flexibility,

opening the way to greater differences in the cost of churches aided, but without increasing the proportion to be furnished through our treasury, would increase the value of this department of our work.

CHURCH EXTENSION LOAN FUND.

ITS HISTORY.—The first movement toward a Loan Fund for Church Extension in the Methodist Episcopal Church was in the Upper Iowa Conference in 1866, the Centennial year of the introduction of Methodism into this country. It was intended to be one of the minor monuments of that event. The first subscription was by Hon. Hiram Price, \$1,000; others added smaller sums, making in all during that year \$4,725. The Conference fund has since grown to \$12,660 50, and has been worth by return of loans \$31,295 72, besides interest, and has aided forty-two churches. In 1870 it was transferred to the Parent Board, to be used, however, within the Conference.

When, in 1867, Rev. Dr. Kynett was appointed Corresponding Secretary, having previously instituted the Upper Iowa Loan Fund, he prepared and submitted a similar plan for a Loan Fund for the whole Church, and it was adopted by the Parent Board in Philadelphia, July 22, 1867, and was approved by the General Committee at the annual meeting in November following.

In May, 1868, the General Conference, concurring with the Board, incorporated the plan in the Constitution of the Society. At a meeting of the Bishops and others, held in Philadelphia in November, 1868, all of the Bishops then living expressed their approval of the plan. It has received the sanction of the General Committee and of the General Conference in subsequent years without dissent.

THE PLAN AND THE REASONS FOR IT are set forth in the preamble and resolutions adopted, as above stated, July 22, 1867, and which, with slight verbal changes conforming to subsequent changes of the charter, now read as follows :

Whereas, The demands made upon us for means to carry forward the work of Church Extension are largely in excess of our receipts from annual collections; and

Whereas, A large proportion of the work we are called upon to do may be accomplished by temporary loans ; and

Whereas, The fields are white already to the harvest, and the present is our golden opportunity, therefore

Resolved, 1. That we most earnestly invite special contributions from all our people to establish in our treasury a Loan Fund, to be controlled by the Board of Church Extension under the following restrictions :

First. No part of said Fund shall ever be donated for any purpose, or used for current expenses, but shall be preserved without diminution, a PERPETUAL FUND.

Second. Said Fund may be loaned to any church or society without interest, in small sums, in no case exceeding \$5,000; or with interest, as occasion may require, and the Board shall from time to time determine, in aid of the objects of the Board of Church Extension.

Resolved, 2. That sums of \$5,000 and upward, contributed by any one person, church, or Conference, may be named by the contributor and shall constitute a *separate Loan Fund*, and the Corresponding Secretary shall report annually the investment thereof and the work accomplished thereby.

The best epitome of this plan was given by Bishop Kingsley, at the meeting to consider it, November, 1868. He then said of it:

I am exceedingly well pleased with the Loan Fund feature of the Board of Church Extension. I can think of nothing that impresses me more favorably—or as favorably as putting money into this Loan Fund, to go on repeating itself and reproducing its blessings from age to age. It doesn't stop simply with the first blessing. It helps build one church, and comes back with the glad tidings of what it has done, and goes again and builds, or helps to build, another church, and, coming back again, says, "Here am I, send me," and goes again and again.

THE ANNUITY FEATURE was added by the Board by resolution adopted January 6, 1869, as follows:

Resolved, That the Corresponding Secretary be authorized to agree with any persons who may have means to be devoted to religious uses, but who may need or desire the income from the same during their lifetime, to pay them an annuity equal to a reasonable interest on the amount they may contribute to our Loan Fund—the said annuity to be paid annually, semi-annually, or quarterly, as the contributor may desire.

The plan was heartily approved and commended by the General Committee in November, 1870, as follows :

Resolved, That the plan adopted by the Board of Church Extension to

accept donations to the Loan Fund, subject to annuity, as set forth in the Fourth Annual Report, commands our most hearty approval, and we earnestly commend it to the favorable attention of those to whose plans for the future, and for the aid of Christ's kingdom among men, it may be adapted.

Some doubts being thereafter expressed as to the right of the Board to adopt this measure without more specific authority, the whole question was referred to the General Conference of 1872, when the present provisions of the Discipline were adopted without dissent. (See Discipline of 1884, ¶302.) The General Conference also adopted a declaration that "the powers of our benevolent corporations might be profitably enlarged and liberalized," that "under proper limitations they might be made more useful if authorized to receive money on payment of life annuities." (See Journal of 1872, p. 298.)

In pursuance of this action, and in accordance with the provisions of the Discipline, the Board applied for and obtained a revised charter, including this provision, which has been in force since February 26, 1873:

It shall be lawful for the said Board of Church Extension to accept contributions to the funds of said Board from any person or persons capable of making the same, subject to annuity, payable to the order of the persons making such donations. *Provided, however,* that all amounts so received shall be loaned by said Board on adequate securities. *And provided, further,* that the aggregate amount of annuities that the said Board shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made by the said Board.

November 22, 1873, the General Committee directed "that the rates paid on sums received on annuity shall in no case exceed the rates paid under the same circumstances by reliable Annuity and Trust companies."

January 21, 1885, the Board adopted amended by-laws, including the following:

The Committee on Loan Fund and Annuities shall, in connection with the Corresponding Secretary and Assistant Corresponding Secretary, take such measures as may be necessary to procure legacies and contributions to the Loan Fund, and shall recommend such measures to the Board as it may deem necessary to the security and wise administration of the same. It shall, in connection with the Corresponding Secretary, consider and determine upon the acceptance, or rejection, or reference to the

Board, of all offers of money or property subject to annuity, and shall report its action on the same at the next regular meeting of the Board.

THE ACCEPTANCE OF CONTRIBUTIONS SUBJECT TO LIFE ANNUITY is therefore under the following restrictions :

1. Those of the Charter:

A. That all amounts so received shall be loaned by the Board on adequate securities.

B. That the aggregate amount of annuities that the Board shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made by the Board.

2. Those fixed by the General Committee:

That the rates paid on sums received on annuity shall in no case exceed the rates paid under the same circumstances by reliable Annuity and Trust companies.

3. Those provided for by the by-law of the Board requiring the concurrence of the Corresponding Secretary and of the Committee of the Board, or of the Board itself, in each particular case.

THE ENTIRE PLAN, INCLUDING THE ANNUITY FEATURE, has been before every General Conference from the first, and has been approved without dissent. The General Conference of 1872, after careful consideration through a large committee, adopted the following :

Resolved, That the plans of the Board of Church Extension for a Loan Fund for Church Extension purposes, as set forth in the several annual reports, have our cordial approval, and we hereby earnestly commend them to the favorable consideration of all our people.

After similar consideration in 1876 the General Conference adopted the following :

Resolved, That the Loan Fund is established upon a good and safe foundation, and has been prudently administered by the Board ; and we recommend that the Board continue to adhere strictly to the plan upon which it is founded, and especially to see to it that "no part of the said Fund shall ever be donated for any purpose, or used for current expenses, but shall be preserved without diminution, a *perpetual Fund*."

The results have been published from year to year in our annual reports, and summaries have been submitted to each General Conference.

STATEMENT OF ANNUITY DEPARTMENT OF LOAN FUND, NOV. 1.
1887.

CR.	
By Cash received.....	\$394,329 63
" Interest bearing securities.....	5,939 90
" Property (annuity chargeable when sold).....	6,500 00
	<hr/>
	\$406,769 53
DR.	
To Cash returned annuitants.....	\$2,500 00
" Property as above.....	6,500 00
" Released by deaths.....	\$59,950 00
" Amount now subject to annuity.....	337,819 53
	<hr/>
	397,769 53
	<hr/>
	\$406,769 53

It will be seen from the above that the present active capital of the Annuity Fund is \$397,769 53. The annual charges on this sum at the rates agreed upon in each case have averaged $7 \frac{3}{100}$ per cent., or \$29,377 77. Regular annuity companies in Philadelphia would have paid for the same amounts at corresponding ages an average of $10 \frac{2}{100}$ per cent., or \$40,898 50, or nearly 3 per cent. difference on the cash capital in our favor. This has been owing partly to the fact that contributors have recognized the benevolent feature of our work, and partly to their desire to have the principal preserved intact.

Of \$235,724 54 paid on account of annuities, and interest on moneys borrowed from time to time since the beginning, the interest on our loans has provided \$204,758 72, leaving but \$30,965 82 taken from our general funds for this purpose. This is much less than the amount of interest given to churches which, by a variety of misfortunes, such as losses by fire, storms, failure of crops, suspended industries, etc., etc., were unable to pay. Besides, more than four fifths of the churches aided by loans would have received donations if the means at our disposal had justified. By the death of eighteen annuitants, \$59,950 of the amounts received subject to annuity have been released from annual charges of \$4,486 50, and on \$20,000 more there has been a reduction of \$510; so

that annuities of \$4,996 50 have already terminated, leaving on the \$397,769 53 capital, November 1, 1887, annual charges of \$24,381 27, or $6\frac{12}{100}$ per cent. For the three years last past the interest received has exceeded the interest and annuities paid by \$2,342 27. That the Annuity Fund will in the future pay its own way and yield a revenue is assured by these facts of the past.

For amounts received subject to annuity we issue certificates authorizing those who may contribute to the Loan Fund, under its provisions, to draw at sight upon our treasurer, at the times and for the amounts agreed upon. The amount of annuity will be specially arranged in each case as the circumstances may require and justify.

THE ENTIRE LOAN FUND is intended to supplement, not to supplant, other funds of the Board. The preamble and resolutions of July 22, 1867, on which it is founded, clearly show this. It is specially adapted to a new country where prevailing rates of interest are very high, and where future strength is sure to come out of present weakness. Loans in such cases, returnable in easy installments, with light interest, meet real want almost as well as donations, and tend to cultivate a spirit of self-reliance. The plan enables us to make favorable terms, but requires strictness in carrying it out. All borrowers are therefore notified in advance that if a loan be accepted it must be fully secured and promptly returned as agreed at the time. If for any reason a church having borrowed becomes unable to pay, or its securities prove insufficient, we are already authorized by the General Committee and the Conference Board, which, with our Board, have full control of the whole question, to restore the amount to the Loan Fund from other funds accruing to the credit of the Conference within which the church is located. We give our Loan Fund the benefit of this security only as a last resort. The total amount returned to the Fund in this way from the beginning to October 31, 1887, is less than \$33,000, and nearly half of this was on account of loans temporarily substituted for donations pledged during the first two years of our work, when the collections fell so far below the appropria-

tions. We have granted thousands of dollars for the relief of churches indebted to other parties, but have constantly refused such relief where the debt was due our Loan Fund. We have had many complaints from preachers and Conference Boards because of our refusal to cover loans previously made, by donations, but have never encountered objection from any Conference Board or other party interested and knowing the facts, to any case in which we have indemnified our Loan Fund from moneys to their credit. In other words, the Conference Boards, as indorsers for the borrowers, in every case have cheerfully consented to pay the amounts due, and even complained that we would not permit it to be done for the benefit of others at their request.

IN THE ADMINISTRATION OF THE LOAN FUND the only serious difficulties encountered arise out of the slowness of most churches to meet their obligations promptly as they mature and the apparent disposition of a few to evade payment altogether. These difficulties were most formidable in the earlier history of the plan. Enforced collections in several cases, and the practice adopted for ten years past, to require the *personal* as well as official obligation of trustees and others applying for loans, have greatly modified this evil, and comparatively little difficulty is experienced in connection with our later loans.

LOAN FUND STATEMENT, NOV. 1, 1887.

CR.

By Receipts—unconditional.....	\$192,849 93
" " on annuity (less \$2,500 returned) ..	404,269 53

Total in Loan Fund.....	\$597,119 46
Bonds outstanding.....	6,500 00
Temporarily borrowed from General Fund,	886 79

	\$604,506 25

DR.

To Loans to churches—outstanding.....	\$578,804 13
" Loan in 1026 Arch Street property.....	2,225 55
" Property held.....	23,476 57

	\$604,506 25

CONSOLIDATED ANNUAL STATEMENT OF LOAN FUND.

The following annual exhibit will indicate the development and practical operation of the fund from year to year, the figures being for the *calendar* year up to 1882, and since then for the *fiscal* year closing October 31.

YEAR.	RECEIPTS.				Loans to Churches.
	Unconditional.	Subject to Annuity.	Loans Returned.	Total.	
1868-1871..	\$50,447 24	\$59,479 81	\$12,289 28	\$122,216 33	\$146,822 00
1872.....	24,723 18	11,682 32	6,813 05	43,218 55	30,885 00
1873.....	13,380 50	22,943 50	7,417 10	43,741 10	37,630 00
1874.....	8,254 85	6,221 50	16,478 70	30,955 05	29,125 90
1875.....	16,300 66	17,750 00	15,103 73	49,154 39	27,060 00
1876.....	10,778 04	4,000 00	15,961 71	30,739 75	27,350 00
1877.....	5,240 00	20,100 00	26,730 00	52,070 00	33,495 00
1878.....	3,161 10	9,700 00	21,157 61	34,018 71	34,745 00
1879.....	5,374 00	21,135 50	27,703 41	54,212 91	15,100 00
1880.....	16,954 00	10,648 55	33,238 84	60,841 39	48,750 00
1881.....	8,975 00	23,455 09	38,817 33	71,247 42	64,600 00
1882.....	6,255 00	49,408 61	36,838 02	92,501 63	65,150 00
1883.....	5,725 00	58,069 10	44,268 58	108,062 68	90,685 00
1884.....	7,915 00	17,772 45	34,404 64	60,092 09	113,935 00
1885.....	7,900 00	11,531 39	39,183 35	58,614 74	105,100 00
1886.....	150 00	19,154 59	53,455 66	72,760 25	85,185 00
1887.....	1,316 36	41,217 12	58,602 76	101,136 24	111,650 00
	\$192,849 93	\$404,269 53	\$488,463 77	\$1,085,583 23	\$1,067,267 90

SUMMARY OF THE ABOVE BY QUADRENNIUMS.

YEAR.	RECEIPTS.				Loans to Churches.
	Unconditional.	Subject to Annuity.	Loans Returned.	Totals.	
1868-1871..	\$50,447 24	\$59,479 81	\$12,289 28	\$122,216 33	\$146,822 00
1872-1875..	62,659 19	58,597 32	45,812 58	167,069 09	124,700 90
1876-1879..	24,553 14	54,935 50	91,552 73	171,041 37	110,690 00
1880-1883..	37,909 00	141,581 35	153,162 77	332,653 12	269,185 00
1884-1887..	17,281 36	89,675 55	185,646 41	292,603 32	415,870 00
	\$192,849 93	\$404,269 53	\$488,463 77	\$1,085,583 23	\$1,067,267 90

This table reveals two things: 1.) That the Loan Fund has worked well. See column of Loans returned, and note the steady increase, which for the last quadrennium was \$32,483 64. 2.) That the unfounded rumor of four years ago "that we had more money than we knew what to do with," and unreasona-

ble criticisms have borne fruit, or rather have *withered fruit*. Our *net receipts* during the last quadrennium have fallen off \$72,534 44.

THE NAMED LOAN FUNDS constituted under the second resolution of the original plan have been reported in detail from year to year, as the plan requires. A complete history of each fund can be readily collated from our several annual reports. The following consolidated statement will give the results of such fund to the present time. It should be remembered that nearly all of them were paid in annual installments during the periods given in the second column of the summary.

SUMMARY OF NAMED FUNDS TO NOVEMBER 1, 1887.

NAME.	When Paid.	Cash Capital of Fund.	Amount of Loans.	Value of Property.	Churches Aided.	Sittings.
1 Upper Iowa.....	1886-85	\$12,606 50	\$23,401 00	\$192,950 00	42	12,725
2 Monroe.....	1868-87	4,975 00	10,622 00	83,330 00	38	10,600
3 McWilliams.....	1869-83	7,000 00	18,900 00	135,150 00	54	14,000
4 Perkins*.....	1869-87	22,716 76	32,775 00	184,340 00	77	20,420
5 Tasker	1869-78	18,000 00	56,795 00	455,975 00	132	37,375
6 A. V. Stout.....	1869-87	9,500 00	20,500 00	201,850 00	58	14,445
7 Colgate.....	1869-83	6,750 00	22,404 00	172,835 00	71	19,950
8 Bedford Street...	1869-81	5,004 59	15,870 00	128,250 00	74	17,000
9 Drakeley.....	1870-76	5,600 00	17,590 00	137,095 00	53	12,800
10 Patton.....	1870-71	5,400 00	12,825 00	126,505 00	46	12,000
11 Remington.....	1871	30,000 00	79,950 00	509,775 00	105	30,645
12 Freeborn Garrettson.....	1871	20,000 00	49,440 00	334,125 00	86	25,150
13 Joel Manning....	1872-84	8,000 00	15,600 00	102,580 00	43	11,275
14 Gurley.....	1872-87	18,500 00	32,700 00	223,640 00	91	24,375
15 Drummond.....	1873-87	13,200 00	33,500 00	268,825 00	103	26,500
16 Lyman Bennett.....	1873	5,000 00	14,050 00	121,955 00	49	12,125
17 Joseph Jones.....	1875-84	11,000 00	17,185 00	96,965 00	50	12,825
18 Rev. John Stewart	1877-82	10,000 00	18,175 00	116,400 00	73	18,950
19 Frontier.....	1880	10,000 00	16,000 00	90,000 00	51	11,750
20 Furber	1880-86	10,000 00	15,750 00	97,775 00	49	11,350
21 Hiram Royce ‡.....	1882-86	10,750 00	13,900 00	96,615 00	51	12,800
22 Marion Whitney §.....	1883	5,000 00	6,750 00	40,800 00	18	4,600
23 De Pauw	1883-84	30,000 00	37,860 00	151,365 00	106	26,375
24 Catharine Dreibelbis.....	1885	5,000 00	5,850 00	52,900 00	25	6,825
25 Spink & Sexsmith.....	1886	10,000 00	10,150 00	58,450 00	32	7,950
26 W. H. Hunter.....	1887	2,500 00	2,500 00	17,750 00	10	2,325
General ¶.....	1869-87	277,080 04	466,225 90	3,155,000 00	379	156,500
Property not in use (see foot note).....		\$5,3,642 89	\$1,067,267 90	\$7,263,200 00	1,965	574,735
Total amount in Loan Fund.....		\$507,119 46				

* Property additional, \$5,289 90. † Property additional, \$5,000. ‡ Property additional, \$400.
§ Property additional, \$5,000. ¶ Property additional, \$7,786 67.

FREEDMEN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: METHODIST BOOK CONCERN, 190 WEST FOURTH STREET, CINCINNATI, OHIO.

WORK: THE MENTAL AND MORAL ELEVATION OF FREEDMEN AND OTHERS IN THE SOUTH.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used :

Form of Will in giving Money.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of the State of Ohio, the sum of

and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of Ohio, the following land and premises, that is to say :

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes, without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, ETC.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

THE CORRESPONDING SECRETARY, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

ASSISTANT CORRESPONDING SECRETARY, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

TREASURER, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

ASSISTANT TREASURER, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

THE TWENTIETH ANNIVERSARY.

The twentieth anniversary of the Freedmen's Aid Society of the Methodist Episcopal Church took place at the First Methodist Episcopal Church yesterday afternoon and evening. The Freedmen's Aid Society of the Methodist Episcopal Church was organized in Cincinnati, Ohio, in 1866, and grew out of the sentiment of philanthropy throughout the denomination toward the colored people of the South. Of the persons present at the organization meeting the following attended the anniversary exercises: Bishop J. M. Walden, the present President of the society; the Rev. Luke Hitchcock, D.D., of Chicago; the Rev. R. S. Rust, D.D., Corresponding Secretary; the Hon. Grant Goodrich, of Chicago, and the Rev. R. M. Hatfield, D.D., Chicago. There were also present the Rev. Dr. William Fawcett, the Rev. Dr. Mandeville, the Rev. Dr. Bolton, the Rev. Dr. Truesdell, the Rev. Dr. Cranston, of Cincinnati, and many other clergymen and lay representatives of the Church.

The services opened at two o'clock with the singing of a hymn, and prayer by the Rev. Luke Hitchcock. Bishop J. M. Walden, LL.D., the President, then said:

Twenty-one years ago last August representatives of the Freedmen's work, as it was carried forward in the country by undenominational societies—that is, the members of the Methodist Episcopal Church who were engaged in that work at the time, assembled at Cincinnati and considered the question of denominational work. The result was the organization of the Freedmen's Aid Society. It has been prosecuting this work now for these twenty-one years. Each year we have learned the progress of the work in the anniversary services by the report of the preceding year, and we will now listen to the work of the society and its relation to the work in the South, from the Corresponding Secretary, the Rev. Dr. Rust.

The Rev. R. S. Rust, D.D., Corresponding Secretary of the society, then read the

TWENTIETH ANNUAL REPORT.

Nineteen annual reports issued from this office comprise the written history of the achievements of the Freedmen's Aid Society, and the twentieth, furnishing an additional chapter, is herewith respectfully submitted.

The work of this society originated in the emancipation of three and a

half million of slaves, whose only preparation for this sudden transformation from chattels to men and women had been the debasing effects of centuries of bondage. The chief mission of our society has been to educate and train an emancipated and enfranchised race for useful citizenship in this Christian republic.

When the deplorable condition of the colored people, resulting from the cause indicated, is considered ; when the embarrassments under which we entered upon this untried work are taken into account ; and especially when, under these conditions, the rapid progress made in all the essential elements of Christian civilization, within so limited a period, is duly appreciated, we feel confident that a grateful recognition of our people will be awarded to the society which, under God's guidance, has been so largely instrumental in achieving the grand results now seen and admired.

Each year marks cheering progress in our school work, which was never so great nor so prosperous as to-day. This may be seen in the qualifications of our able, experienced, and consecrated instructors ; in the order, classification, and appearance of the pupils, who, in greater numbers than ever before, crowd our halls of learning ; in our attractive and

COMMODIOUS SCHOOL BUILDINGS,

located in beautiful and spacious grounds, and also in the scholarship and culture of our graduates, who have entered upon their great life-work with an ability and enthusiasm that even thus early in their career have enabled many of them to win for themselves a respectable rank as teachers, preachers, and physicians.

Over and beyond all else to be named as matter of encouragement and gratitude, refreshing showers of divine grace have been falling upon our schools from the beginning, cheering and aiding the instructors in their arduous work and leading the students to abandon their evil ways and begin a religious life.

Our educational work in the South has been planned upon a comprehensive scale. The field of our toil for Jesus covers a vast area of nearly 900,000 square miles, being over a quarter of the entire territory of the republic. The plan contemplates the establishing of schools of high grade all over this vast section for the education of ministers for our churches and teachers for the schools. For over two decades the society has vigorously prosecuted this great and important work. Our schools now reach nearly all the great centers of that part of the country. A few important points remain not yet provided with suitable and needed school advantages. These places await their turn. They will receive attention and aid at the earliest moment our resources from contributions will permit. Nothing but the dread of incurring an increased debt has prevented an early and generous response to the earnest appeals of our ministers and others for aid in States almost entirely

DESTITUTE OF SCHOOL FACILITIES.

The society having given especial attention to the establishment and support of institutions of a high grade, it proposes now, as rapidly as possible, to strengthen and enlarge the seminaries.

Our society has done what it could to increase its receipts and extend its work by faithfully representing the true state of this field; its degradation and needs; the dangers of neglecting it; our obligation to cultivate it, and the grand opportunity for affording the highest results, in the preservation of our country and the elevation of its citizens.

It has applied the funds intrusted to it with careful and wise economy, as will be seen by examining the system of our educational work in the South. It has established and sustained twenty-three schools for colored students and aided twelve for whites.

The General Conference made provision for schools among colored people and among whites, announcing as the policy of the Church that no student should be excluded from any of her schools on account of race, color, or previous condition of servitude.

In the colored schools there are 124 teachers, with an average attendance of 4,500 pupils. In the white schools there are 83 teachers, with 2,000 pupils.

The society has erected school buildings which, for beauty and durability, can scarcely be surpassed by those of any literary institutions in our Church. It has laid the foundation upon which

A NOBLE EDUCATIONAL SUPERSTRUCTURE

may be erected, which cannot fail to become, for all future time, a source of incalculable blessing to the Church and to the nation. This is the society's vindication for the judicious management of its affairs. The vast work accomplished with the small amount of funds placed at its disposal is certainly most gratifying.

We submit a brief report of what has been done the past year, the amount collected, and the purposes for which it has been expended.

Chartered schools among colored people.—Central Tennessee College, Nashville, Tenn.—Teachers, 11; pupils, 428. Clark University, Atlanta, Ga.—Teachers, 8; pupils, 321. Claflin University, Orangeburg, S. C.—Teachers, 14; pupils, 641. New Orleans University, New Orleans, La.—Teachers, 6; pupils, 204. Philander Smith College, Little Rock, Ark.—Teachers, 7; pupils, 188. Rust University, Holly Springs, Miss.—Teachers, 7; pupils, 243. Wiley University, Marshall, Texas.—Teachers, 5; pupils, 200.

Medical colleges.—Meharry Medical College, Nashville, Tenn.—Teachers, 8; pupils, 54.

Theological schools.—Gammon School of Theology, Atlanta, Ga.—Teachers, 3; pupils, 56. Centenary Biblical Institute, Baltimore, Md.—Teachers, 3; pupils, 44. Baker Institute, Orangeburg, S. C.—Teachers, 1; pupils, 30. Gilbert Haven School of Theology, New Orleans, La.—Teacher, 1; pupils, 26. Theological Department, Nashville, Tenn.—Teacher, 1; pupils, 45. Classes in theology in nearly all our schools, 5.

Institutions not chartered: Bennett Seminary, Greensboro, N. C.—Teachers, 4; pupils, 130. Cookman Institute, Jacksonville, Fla.—Teachers, 6; pupils, 204. Centenary Normal School, Baltimore, Md.—Teachers, 8; pupils, 223. Forrest City School, Forrest City, Ark.—Teachers, 2; pupils, 107. Gilbert Seminary, Winsted, La.—Teachers, 9; pupils, 382. Haven Normal School, Waynesboro, Ga.—Teachers, 2; pupils, 100. Huntsville Normal School, Huntsville, Ala.—Teachers, 4; pupils, 166. La Grange Seminary, La Grange, Ga.—Teachers 2; pupils, 125. Meridian Academy, Meridian, Miss.—Teachers, 3; pupils, 162. Morristown Seminary, Morristown, Tenn.—Teachers, 5; pupils, 302. West Texas Conference Seminary, Austin, Texas—Teachers, 2; pupils, 40. West Tennessee Seminary, Mason, Tenn.—Teachers 2; pupils, 86. Total institutions, 23; teachers, 124; pupils, 4,506.

In these institutions the number of pupils taught during the year is classified as follows: Biblical, 330; medical, 95; collegiate, 172; academic, 547; normal, 1,958; intermediate, 887; primary, 517; total, 4,506.

Summary—Chartered institutions, 7; normal schools and seminaries, 13; Gammon theological school, 1; Meharry medical college, 1; number of teachers this year, 124; number of pupils this year, 4,506.

Our white members of the South, during the past twenty years, have done heroic work in providing schools for themselves. The following schools have nearly all been established and maintained through their own efforts. Our society has aided as its means would allow:

Chartered schools among whites—Andrews Collegiate Institute, Andrews Institute, Alabama—Teachers, 3; pupils, 124. Chattanooga University, Chattanooga, Tenn.—Teachers, 10; pupils, 240. East Tennessee Wesleyan University, Athens, Tenn.—Teachers, 18; pupils, 303. Little Rock University, Little Rock, Ark.—Teachers, 8; pupils, 187. Texas Wesleyan College, Fort Worth, Texas—Teachers, 9; pupils, 226.

Institutions not chartered—Baldwin Seminary, Baldwin, La.—Teachers 3; pupils, 50. Bloomington College, Bloomington, Tenn.—Teachers, 6; pupils, 92. Ellijay Seminary, Ellijay, Ga.—Teachers, 3; pupils, 78. Kingsley Seminary, Bloomingdale, Tenn.—Teachers, 5; pupils, 143. Mount Union Seminary, Mount Union, Ala.—Teacher, 1; pupils, 74. Mount Zion Seminary, Mount Zion, Ga.—Teachers, 2; pupils, 40. Powell Valley Seminary, Well Spring, Tenn.—Teachers 4; pupils, 195. Roanoke Seminary, Roanoke, Va.—Teachers, 2; pupils, 38. Tullahoma College, Tullahoma, Tenn.—Teachers, 5; pupils, 110. Warren College, Fullens, Tenn.—Teachers, 4; pupils, 165. Total institutions, 15; total number teachers, 83; total number pupils, 2,065.

In these institutions the total number of pupils taught were: Biblical, 90; collegiate, 155; academic, 227; normal, 786; intermediate, 445; primary, 362; total, 2,065.

Summary—Chartered institutions, 5; normal schools and seminaries, 10; number of teachers this year, 83; number of pupils this year, 2,065.

General Summary—Chartered institutions, 12; normal schools and seminaries, 21; number of teachers this year, 206; number of pupils this year, 6,556.

FINANCIAL REPORT.

The financial statement for the year ending July 1, 1887, is as follows:

RECEIPTS FOR THE YEAR.

Collections from fall Conferences of 1886.....	\$44,359 00
Collections from spring Conferences of 1887.....	41,571 00
Total Conference collections.....	\$85,930 00

From other sources.....	\$21,904 53
Annuities—	
The Rev. J. H. Owen.....	2,500 00
The Rev. E. Cooke.....	700 00
Bequests—	
Mary Woodward.....	20,000 00
Amasa Edson.....	2,000 00
L. Baustine.....	999 00
Betsey Upham.....	770 76
D. Holmes.....	92 18
Thomas Wyatt.....	86 15
Sarah A. Scott.....	77 26
T. J. Taylor.....	25 00
Alex Higbie.....	10 00
Received from students.....	20,957 55
Received from sale of real estate.....	7,500 00
Received from South Carolina.....	5,600 00
Received from Slater Fund, paid to institutions.....	6,400 00
Received from Peabody Fund, paid to institutions.....	1,000 00
Loaned from Annuity Fund.....	7,800 00
Receipts for the year.....	\$184,352 43
In treasury July 1, 1886.....	72 12
Total	\$184,424 55

EXPENDITURES FOR THE YEAR.

Salaries and board of teachers.....	96,831 99
Salary of Corresponding Secretary, office expenses and traveling expenses.....	4,059 36
Salary of Assistant Corresponding Secretary and traveling expenses	3,795 54
Salary of agent and traveling expenses.....	2,212 02
Clerk hire and book-keeping.....	1,300 00
Aid of young men preparing for the ministry.....	2,880 00
Insurance	790 00
Interest on annuities.....	3,052 25
Interest.....	3,689 14
Printing.....	1,154 40
Postage.....	315 91
Repairs on buildings.....	3,726 81
Furniture.....	4,838 12
Attorney's fees.....	586 31
Taxes	306 20
Expended in buildings and real estate—	
New Orleans University	19,500 00
New Orleans University (real estate).....	7,063 33
Clark University (Warren Hall).....	7,500 00
Clark University (Professor Crogman's house).....	1,405 78
Gammon School of Theology (real estate).....	6,250 00
Gammon School of Theology (Dean's residence).....	3,400 00
Gammon School of Theology (library).....	600 00
Chattanooga University.....	6,432 80
Bennett Seminary.....	1,000 00
Roanoke Seminary.....	1,000 00
Expenditures during the year.....	\$183,689 96
Balance in treasury July 1, 1887.....	734 59
Total	\$184,424 55

More than one hundred thousand pupils have been taught in our schools, and more than a million students have been instructed by these in other schools. Nearly two million dollars have been expended in our school work, and we have more than three quarters of a million of dollars in school property belonging to the society.

GAMMON SCHOOL OF THEOLOGY.

This enterprise was inaugurated in 1883, in connection with Clark University, Atlanta, Ga. Its beautiful gothic building was secured through the efforts of Bishop H. W. Warren, the Rev. E. H. Gammon donating one third of its cost. Subsequently Brother Gammon in return donated one half of the cost of Warren Hall, making the building of the school of theology substantially the gift of the person whose name the institution bears. He also gave \$20,000 for the endowment of a professorship, the income of which has been devoted to the support of the occupant of the chair of systematic and practical theology.

The school has had a steady and substantial growth, and has reached in its early history a state of development and attainment which has taken similar institutions many years to secure. Its faculty consists of three eminent Christian scholars, who enthusiastically devote their whole time and abilities to the training of ministers. The university renders such aid in English and classical study as may be necessary to enable the students to complete the prescribed three years' course of biblical study.

Our benevolent friend and patron has just made an additional donation of \$180,000, which, with the \$20,000 already given by him, makes an endowment for the Gammon School of Theology of \$200,000. This endowment is to be permanently invested, and its income only devoted to the support of this school of theology. This is the only institution of our Church in the South which is entirely devoted to theological education. Several of our schools have departments in theology, where students may take a partial course in connection with the English studies. But those desiring to take a full

COURSE OF THEOLOGICAL STUDY,

and thoroughly equip themselves for the great work of the Christian ministry, can find no school in which they can secure such valuable aid at so moderate expense as at the Gammon School of Theology at Atlanta, Ga.

The same generous patron has during the year erected a beautiful cottage for the president, and he is now erecting two additional ones for the professors at a cost of \$4,000 each.

We cannot adequately express our high appreciation of the magnificent gifts of this worthy friend, who thus gathers up the fruits of a life of toil and sacrifice and consecrates them to the building and endowment of this theological institution. In these halls, by this liberal provision and wise arrangement, as long as the world stands young men called of God will be put in course of full training for preaching the unsearchable riches of Christ and for leading lost men to happiness and heaven.

Industrial work.—The object of education is preparation for the duties of life. This includes physical, intellectual, and moral culture; the training of hand, head, and heart. This is especially demanded in our schools; in which the various industries and trades should be taught, that our students may aid in their support at school, secure a competent maintenance, and become useful citizens. Our schools are thoroughly committed to industrial training. Clark University has a department of carpentry, agriculture, printing, wagon and carriage building, blacksmithing, and harness-making. The best carriages moving around Atlanta were built at our university, and some of the ablest men in our pulpits, best orators on the platform, and teachers in the schools have been educated at Clark University.

CLAFLIN UNIVERSITY

ranks next in mechanical work. It leads in farming, and cultivates a farm of 100 acres in a manner to receive high commendation, and furnishes labor for the students to pay a part of their expenses. Central Tennessee College, Rust University, New Orleans University, and the Philander Smith College have entered upon this industrial work with an enthusiasm which promises the happiest results. To the Slater fund, wisely administered by Dr. Haygood, our society is largely indebted for the means to inaugurate and prosecute this industrial work. That fund, under God, and its wise management, is accomplishing a wonderful work in lifting up this race. Without its help and encouragement our society, with its heavy responsibilities, could have accomplished but little in this department of industrial work.

To sustain the schools already established upon a scale commensurate with their importance, and to meet an urgent appeal for enlargement in sections of the country where our colored people have no educational advantages, it becomes absolutely necessary to secure greatly increased collections. The only alternative is a debt which those in charge of the finances of the society have no authority to contract. All that our people can be induced to contribute to this benevolence will be sacredly consecrated to the object for which it is given; but beyond that the managers do not feel at liberty to go.

A quarter of a million of dollars is needed for the prosecution of our work upon its present plan of operation for the year, and our work must be crippled to the extent that our receipts fall below the quarter of a million. Will the pastors help us raise this amount? Will they plead, pray, and solicit for it? For with them under God's blessing we can do all things, but without them, comparatively speaking, nothing.

Addresses were delivered as follows:

The Rev. W. H. Hickman, of Crawfordsville, Ind., spoke on "Black Samson and the American Republic."

The Rev. J. C. Hartzell, D.D., Assistant Corresponding Secretary of the society, spoke on "Our Widening Field."

President Raymond, of Lawrence University, Wisconsin, was the next speaker.

The president then briefly introduced the Rev. R. M. Hatfield, D.D., one of the five signers of the original call.

A paper, entitled "A Freedmen's Teacher's Problem," was presented, through Dr. Rust, from President Steele.

A hymn was then sung, and the Rev. Dr. Ridgaway, of Evanston, pronounced the benediction.

At the evening session the church was well filled. Bishop S. M. Merrill, LL.D., presided.

The Rev. H. D. Kimball, of Chicago, opened with prayer.

The Rev. A. Edwards, D.D., editor *Northwestern Christian Advocate*, spoke on "Gospel Chivalry."

The Rev. E. W. S. Hammond, of Kentucky, spoke on "The New Epoch in the Elevation of the Negro."

The Rev. L. R. Fiske, LL.D., President of Albion College, Michigan, spoke on "The Purpose of the Freedmen's Aid Society and the Work it is Doing."

At the close of President Fiske's address Bishop Merrill, introducing Bishop Walden, who was to make the closing address, said :

I did not make this programme myself and am not responsible for it. I suppose the gentleman who did make it wanted to have enough, but a little less than enough is sometimes better than too much, and the time allotted for all the speeches has already been more than taken up. Being a Bishop myself I can sympathize with Bishop Walden in being the last speaker, but I know he will appreciate the circumstances.

Thus introduced Bishop Walden limited his address to five minutes, but made them so full of stirring eloquence that his auditors would have been more than willing to have them extended :

The programme provided an hour and a quarter for speeches, and that programme has already been filled up. Therefore I will not take up time. I had four questions that I intended to ask and then briefly answer. I will only state them, that, like the Congressmen, I can have my speech printed without making it.

The first question I intended to ask was, What has been done for the freedmen the past 24 years?—for it is only 24 years since they have been

freedmen. And then I should have been glad to answer the question by indicating the changes that have taken place in their condition.

The next question I intended to have asked was, What has our Church done in securing those results? And that would have been a question I should have been proud to answer, for our Church was on the ground as soon as the war was over, and she has been there ever since, and she is going to stay there until the South has been evangelized. Then I intended to ask, What remains to be done? And that would have required a more extended answer, for it is a larger problem. And in this I intended to bring before you the relations of those 8,000,000 of people to this country, and also their relations to Africa, the home of their forefathers. I thought how Africa has been shielded from the inroads of aggressive nations. She has been kept almost virgin soil until those aggressive nations could join hands in establishing the Free State on the Congo—a result that would have been impossible even twenty-five years ago. Our Church has had something to do with that result. And then I intended to say that we have a Bishop Taylor to-day leading the free hosts of Methodism up that river, and we have that fact to glory in; and it puts Africa on the heart and conscience of American Methodists as no other fact could.

And when Dr. Edwards spoke of Gospel chivalry I thought that twenty-five years ago I sent the first teacher into the Mississippi Valley that ever went to teach that people. I thought of a sight I once witnessed in a lowly negro cabin. Over the humble cot of a suffering negro woman hung two of our teachers, who came out of two of the best families of the North. There they were, administering to the wants of that poor, dying negro woman; and if you can find any chivalry in the olden days, from London to Jerusalem, that would equal that I would like to know it. That is true Christian chivalry.

Another incident. Twenty years ago a lady showed me a flag of the Union that had floated over the office of the Richmond *Whig* at the breaking out of the war. A negro who was working in that office, unwilling to see that flag dishonored, at the risk of his life took it down and concealed it until night, then took it to his cabin, and his wife ripped open a bed-tick and hid the flag in it. And often during the war those negroes would take out that flag, and, gazing on its folds, hope and pray for the success of the cause that bore that flag. There's chivalry and there's patriotism, and there's the people that plead for us to send them the Gospel and the school that educates the conscience.

CHRISTIAN EDUCATORS.

The Freedmen's Aid Society is enlisting a standing army of Christian educators to help prosecute the war against ignorance, superstition, and caste in America. The term of enlistment is five years, and may begin at any time. No distinctions are made in age, sex or race, in the enlistment of soldiers. Any one intelligent enough to have sympathy for the poor and

ignorant of America, and who may desire to help give them the blessings of Christian education, will be welcomed as a soldier in this army of peace.

The weapons in this warfare are intelligence, truth and righteousness.

The work to be done is to spread information among the people and to help put money into the treasury of the Freedmen's Aid Society for the maintenance of institutions of Christian learning in the Southern States.

In that section dwell millions of people, white and colored, who cannot read or write, and where the prejudices of race resulting from generations of slavery are deep-seated and threatening in their possible consequences.

The army will be made up of two divisions or corps—the Memorial Corps and the Cadet Corps. Any person may join either, and yet the general idea is that the former will be made up of adults and the latter of young people.

Any person pledging to pay \$10 a year for five years will be enrolled in the Memorial Corps.

The Cadet Corps is organized into companies with a captain, two lieutenants, four sergeants, and four corporals. In this corps every soldier pledges to pay 10 cents a year for five years. Each company ought to number as nearly 100 as possible. Still no definite number is fixed. No company ought to number many more than 100. Some churches could have two or more companies.

Each captain receives a handsome commission appointing him or her to office.

The certificates of enlistment are beautiful in design, and are printed in red, white and blue. One of the Bishops, on seeing a certificate for the first time, wrote: "Three cheers for the red, white and blue!" One of these is given to every member of the army, and will contain the name and address of the person, the name of the corps, date of enlistment, etc.

BOARD OF EDUCATION.

ANNUAL MEETING.

THE annual meeting of the Board of Education was held at 805 Broadway, New York, Nov. 16, 1887. The meeting was called to order by Dr. Lindsay, Recording Secretary. Bishop Andrews was elected president *pro tem.*, and as Secretary of the Board of Bishops announced that Bishop Hurst had been elected by the Bishops a member of the Board in place of Bishop Harris, deceased. All the members of the Board but one were present. After devotional exercises the committee on the work of the Corresponding Secretaryship, appointed at the last annual meeting, reported that Dr. D. P. Kidder sent in his resignation in June, to take effect Nov. 16, 1887, or at the annual meeting of the Board, and that since the 1st of July D. A. Goodsell had done the work and received the salary of Corresponding Secretary, in accordance with the arrangements made by the committee. This report was approved.

Acting Secretary D. A. Goodsell then presented the annual report from July 1, 1886, to July 1, 1887, and a supplementary report covering the period from July 1 to Nov. 1, 1887. This report showed that in the school year 571 students had been aided at an expense of \$28,586. These students were in 86 institutions and from every part of our work.

The report of the Treasurer, Joseph S. Stout, showed an increase of income and a diminution of expenses for the year. It was to be regretted that the income from Children's Day was about \$600 less than last year, while the income from General Educational collections and other sources is larger, making the total income sufficient to warrant the increased appropriation mentioned below.

Several new regulations recommended were then adopted as to the conduct of business, and \$32,500 were appropriated to the aid of students from Jan. 1, 1888 to Jan. 1, 1889.

The Corresponding Secretary was directed to prepare and transmit to Dr. Kidder a letter appreciative of the great work

he has done for the Board. A minute on the life and work of Bishop Harris was then presented by Dr. A. S. Hunt, and unanimously adopted.

The Board voted unanimously that it concurred with the Freedmen's Aid Society in judging that it would be disastrous to the work of both boards to be consolidated.

The following officers were then unanimously elected : President, Bishop Andrews ; Recording Secretary, J. W. Lindsay ; Corresponding Secretary, D. A. Goodsell ; Treasurer, Joseph S. Stout. Dr. Goodsell stated that he could accept the election only on condition that he should be released by the Wesleyan Association of Boston, to which he was under engagement as editor of *Zion's Herald*. He has since been generously released and has assumed the duties of the Corresponding Secretaryship.

Full statements of income, assets and disbursements of the Board will be shortly published in the forthcoming report to the General Conference of 1888, now in course of preparation.

The report of the acting Secretary shows that the call for help from the Board is beyond its ability to meet, and that the work of the Board is regarded as absolutely essential to the welfare of our schools.

The following letters are but a sample of those received from college presidents and from those aided by the Board.

The last year's accounts show an increase in loans repaid, which immediately go out again to aid others.

NORTH-WESTERN UNIVERSITY,
Evanston, Ill., Dec. 2, 1887.

REV. D. A. GOODSELL, D.D. :

MY DEAR SIR : I wish to bear testimony to the great good the Board of Education has conferred on students of this university by its wise distribution of its loans. Many worthy students have been able, in comparative comfort, to complete their courses of study, and have gone forth from the institution giving promise of great usefulness, who, without the aid received from the Board, might not have been able to secure an education.

It is of very great importance that students while pursuing their studies should not be compelled wholly to support themselves. Such a course, if it does not lead to the great evil of an interruption in their course of study, involves too much toil, anxiety, and discouragement, and exposes them to the peril of impaired energies and loss of health.

Students such as the Board of Education should aid can readily, after graduation, repay the loans they have received.

The Board of Education is doing a great and noble work. I earnestly hope that the interest of the Church in its welfare and corresponding efforts in its behalf will be largely increased. Yours truly,

JOSEPH CUMMINGS,
President of North-western University.

CORRESPONDING SECRETARY.

DEAR BROTHER: Inclosed find \$75, which will finish paying the Board of Education. I borrowed

I praise the Lord that he has enabled me to pay it back, and I trust it may help some other poor boy or girl to get a Christian education. I praise God for the Board of Education. It has been a substantial blessing to me. My father has been a Confederate soldier. He died in Camp Douglas prison, though a Union man. I borrowed at first \$75, and spent it toward a higher education. I have not only graduated myself, but have aided two sisters and a brother to secure a higher education.

I believe I am called of God to do the work of an evangelist. I am giving myself continually to prayer and the ministry of the Word. If I understand myself I am entirely consecrated to God, and O how sweetly and completely he saves me! Yours in Christian love,

CHICAGO, Dec. 15, 1887.

DEAR DR. GOODSELL:

The aid our students have received from the Children's Day Loan Fund has been invaluable. In nearly every instance it has opened doors, first to the school and then to Christian work—doors that would otherwise have been hopelessly shut. Every student aided, with one exception, is either already in the missionary field or looks forward to entering missionary work soon. It is certainly a good and wise thought of the Church to give this timely help to those among her young people who will in a few years give it back into her bosom with interest, "some thirty, some sixty, some an hundredfold," in work performed and souls saved. The Lord stir up our pastors more to realize the importance of pressing their work on Children's Day! Gratefully,

LUCY RIDER MEYER,
Principal Chicago Training-School.

CHICAGO TRAINING-SCHOOL, Dec. 15, 1887.

REV. D. A. GOODSELL, D.D., Cor. Sec. Board of Education,

DEAR SIR: It is a pleasure to express to you my appreciation of the assistance which the Educational Loan Fund has given me this year. Though a lucrative position was offered me during this year at the completion of my college course I felt that I must prepare myself for missionary work. But for the Loan Fund I should have had no means with

which to bear my expenses at this school. So this aid has been most timely. I am now an accepted candidate of the Woman's Foreign Missionary Society and under appointment. I little thought several years ago, when my father was endeavoring so earnestly to make Children's Day a success, that his daughter would ever reap the benefits of similar efforts. I feel grateful to God for the fostering care of the Church.

Yours sincerely,

FROM THE MARTIN MISSION INSTITUTE, GERMANY.

For the great help granted by these loans to our students in the last years we give in their names the best thanks to the Board of Education. The collection of the Children's Day last year amounted in both Conferences to 457 marks.

A. C. A. ACHARD, *Director.*

EVANSTON, ILL., Dec. 13, 1887.

REV. D. A. GOODSELL, D.D., *Cor. Sec. of the Board of Education of the Methodist Episcopal Church.*

MY DEAR BROTHER:—In the three years during which I have had the more immediate charge of the administration of the internal workings of Garrett Biblical Institute I have had ample opportunity to appreciate the benefits which have accrued to the students from the funds of your society. Some of our best men would never have come to us but for the promise of aid which it has held out. Others, again, but for this aid would have been obliged to quit the school with the chances that they might never return, or, if they should return, at the loss of much valuable time. And what pleases me is to see the reluctance with which the aid is asked and accepted. Men stand off as long as they can see a probability of working their own way. It is uniformly a relief to them that the money granted is in the form of a loan and not a gift. Their self-respect is thus fostered.

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